NIEBUHR'S TRAVELS

THROUGH

ARABIA,

AND OTHER

COUNTRIES IN THE EAST.

TRAVELS

THROUGH

ARABIA,

AND OTHER

COUNTRIES IN THE EAST,

PERFORMED BY

M. NIEBUHR,

NOW A CAPTAIN OF ENGINEERS IN THE SERVICE OF THE KING OF DENMARK.

TRANSLATED INTO ENGLISH

BY

ROBERT HERON.

WITH NOTES BY THE TRANSLATOR;

AND

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VOYAGE TO ARABIA,

AND

TRAVELS

IN THAT COUNTRY, *&c.*

SECTION XVI.

OF ARABIA IN GENERAL.

CHAP. I.

Concerning the Deſcription of Arabia.

MAN, even in ſociety, where civilization has been carried perhaps to exceſs, where art extinguiſhes or diſguiſes the ſentiments of nature, never forgets his original deſtination. He is ſtill fond even of the very ſhadow of that liberty, independence, and ſimplicity, which he has loſt by refinement, although they are ſo congenial to his exiſtence. He is charmed to meet with theſe again, even in the illuſions of paſtoral poetry.

We are no lefs fond of tracing thefe native features of the human mind, where they are to be difcovered in the records of remote ages, in which the natural manners of mankind appear undifguifed by affectation, and not yet altered by the progrefs of arts or policy. Even without adverting to the caufes of the pleafure which we feel, we are always pleafed to find fome faint traces even, of our natural and primary rights, and of the happinefs to which we were originally deftined.

If any people in the world afford in their hiftory an inftance of high antiquity, and of great fimplicity of manners, the Arabs furely do. Coming among them, one can hardly help fancying one's felf fuddenly carried backwards to the ages which fucceeded immediately after the flood. We are here tempted to imagine ourfelves among the old patriarchs, with whofe adventures we have been fo much amufed in our infant days. The language, which has been fpoken for time immemorial, and which fo nearly refembles that which we have been accuftomed to regard as of the moft diftant antiquity, completes the illufion which the analogy of manners began.

The country in which this nation inhabit, affords many objects of curiofity, no lefs fingular and interefting. Interfected by fandy defarts,

and

and vaſt ranges of mountains, it preſents on one ſide nothing but deſolation in its moſt frightful form, while the other is adorned with all the beauties of the moſt fertile regions. Such is its poſition, that it enjoys, at once, all the advantages of hot and of temperate climates. The peculiar productions of regions, the moſt diſtant from one another, are produced here in equal perfection. Having never been conquered, Arabia has ſcarcely known any changes, but thoſe produced by the hand of nature; it bears none of the impreſſions of human fury, which appear in ſo many other places.

With all theſe circumſtances, ſo naturally calculated to engage curioſity, Arabia has been hitherto but very little known. The ancients, who made their diſcoveries of countries, by conquering them, remained ignorant of the ſtate and hiſtory of a region, into which their arms could never penetrate. What Greek and Latin authors mention concerning Arabia, proves, by its obſcurity, their ignorance of almoſt every thing reſpecting the Arabs. Prejudices relative to the inconveniencies and dangers of travelling in Arabia, have hitherto kept the moderns in equal ignorance. I ſhall have occaſion to remark, that our beſt books of Geography abound with capital errors upon this head; as, for inſtance,

ſtance, concerning the ſubjection of the Arabs to the Turks and Perſians.

For theſe reaſons, I have reſolved to give a more minute and circumſtantial deſcription of a country, and a people, which deſerve to be better known than they are at preſent. In the courſe of the former part of my travels, I have mentioned in part what I ſaw myſelf. But, as during ſo ſhort a ſtay in Arabia, I had time to travel over only a few of the provinces of that widely extended country, I ſought information concerning the reſt, from different honeſt and intelligent Arabs. This information I was moſt ſucceſsful in obtaining among the men of letters and the merchants; perſons in public offices were more entirely engroſſed with their own affairs, and generally of a more reſerved character.

This mode of obtaining my information appeared to carry with it ſeveral peculiar advantages; and it will be of no leſs utility, that I diſtinguiſh in this manner between what I obſerved myſelf, and what I was informed of by others. The reader will thus be enabled to diſcern between what I mention barely upon the authority of my own obſervation, and what I relate upon the concurrent evidence of many of the moſt enlightened perſons in the nation. I ſhall find many more favourable opportunities

of

of introducing certain particulars which I could not otherwise have inserted in the account of my travels, without interrupting too frequently the progress of the narrative. The reader will also be better entertained, when presented with a sketch, exhibiting the features no less of the country, than of the people inhabiting it.

I should have wished to add a brief compend of the history of this singular nation. But this I found impossible. In the East there are no libraries, and no men of deep erudition, resources which a traveller might find with great facility in Europe. Yet there are ancient Arabic historians; but the copies of their works are very rare, as I learned at Kahira and Mokha. It would be of consequence, however, to examine those authors, who are still unknown in Europe. The search, I am persuaded, could hardly prove fruitless. Those works would throw new light on several epochs in the history of ancient nations (A).

CHAP. II.

Of the Extent and the Divisions of Arabia.

ARABIA, properly so called, is that great peninsula formed by the Arabic Gulph, the Indian Ocean, and the Persian Gulph. The ancients appear

appears to have comprehended under the name of Arabia, the whole tract lying between those seas, and a line drawn from the point of the Persian to that of the Arabic Gulph. This line, however, was not the real boundary of the country, but merely fancied such by ignorance.

Whatever may be thought of the limits assigned to this country by the ancients, a much wider extent must, at any rate, be allowed to present Arabia. In consequence of the conquests and settlements of the Arabs in Syria and Palestine, the desarts of these countries are now to be regarded as part of Arabia, which may thus be considered as being bounded on one side by the river Euphrates, and on the other by the isthmus of Suez.

Yet, we are not to consider all those countries in which this people have ever made conquests, or established colonies, as forming a part of Arabia. Of all nations, the Arabs have spread farthest over the world, and in all their wanderings, they have, better than any other nation, preserved their language, manners, and peculiar customs. From east to west, from the banks of the Senegal to the Indus, are colonies of Arabs to be met with; and between north and south, they are scattered from Euphrates to the island of Madagascar. The Tartar hordes have not occupied so wide an extent of the globe.

The

The Senegal in Africa is known to ſeparate the negroes from thoſe people who are only diſtinguiſhed by a dark complexion. On its bank are ſome tribes of wandering Arabs, who live in tents. The mountainous parts of Morocco, and the republics of Barbary, contain many other tribes of the ſame nation, who, it ſhould ſeem, ſpread through Africa in the progreſs of the conqueſts of the Caliphs. Thoſe tribes are all governed by chiefs of their own; they ſpeak Arabic, and in their manners reſemble the reſt of the Arabian nation. They are to be regarded rather as allies than ſubjects of the governments of the different countries in which they have eſtabliſhed themſelves.

On the eaſtern coaſt of Africa, the Arabs have ſpread themſelves as far as to Moſambique. At leaſt, the ſovereigns of ſeveral kingdoms upon that coaſt were anciently Arabs. The ſame nation made themſelves likewiſe maſters of the iſles of *Comorra*, and of a part of the iſle of *Madagaſcar*, in which Arab colonies ſtill remain.

As I could learn nothing very particular concerning the Arab tribes, diſperſed through Africa, I ſhall not pretend to ſpeak of them (B); nor do I need to ſay any thing more of the Egyptian Arabs, after what I have already mentioned concerning them, in the account of my travels in that country.

I ſhall likewiſe paſs on, without noticing the pretended Arabian colonies in Habbeſch, or examining the opinion, which repreſents the Abyſſinians as originally ſprung from the inhabitants of Arabia. This notion, which has been advanced by ſome learned men, depends on probabilities ſo ſlender, and ſo uncertain, that, to enter into a particular diſcuſſion of them, would be taking more pains about them, than they are worth (c).

But I cannot paſs, in equal ſilence, over the more conſiderable colonies, which, although they are alſo ſettled without the limits of Arabia, are, however, nearer to it. I mean the Arabs upon the ſouthern coaſt of Perſia, who are commonly in alliance with, and ſometimes ſubject to the neighbouring Schiechs. A variety of circumſtances concur to indicate, that theſe tribes were ſettled along the Perſian Gulph, before the conqueſts of the Caliphs, and have ever preſerved their independence. It is ridiculous in our Geographers, to repreſent a part of Arabia, as ſubject to the Kings of Perſia; when, ſo far from this, the Perſian monarchs have never been maſters of the ſea-coaſt of their own dominions, but have patiently ſuffered it to remain in the poſſeſſion of the Arabians.

In order to proceed upon the moſt natural plan, in the geographical delineation of this

country,

country, I ſhall follow that diviſion of Arabia which is in uſe among the inhabitants. They divide their country into ſix great provinces; HEDJAS, lying along the Arabic Gulph, between Mount Sinai and Yemen, and extending inland ſo far back as to the confines of Nedsjed; YEMEN, a province ſtretching from the border of Hedjas, along the Arabic Gulph and the Indian Ocean, to Hadramaut, and bounded on the north by Nedsjed; HADRAMAUT, on the Indian Ocean, conterminous with Yemen on one ſide, and with *Oman* on the other, bounded northwards by *Nedsjed*; OMAN, lying alſo on the ſhore of the Indian Ocean, and encompaſſed by the provinces of *Hadramaut*, *Lachſa*, and *Nedsjed*; LACHSA, or HADSJAR, extending along the Perſian Gulph, and having *Nedsjed* for its interior boundary; NEDSJED, comprehending all the interior country, and bounded by the other five provinces; its northern limits are the territories occupied by the Arabs in the deſert of Syria. Theſe territories may indeed be reckoned a ſeventh province; and to them may alſo be added the deſcription of the Arabian eſtabliſhments on the ſouthern coaſt of Perſia.

The two provinces of Yemen and Hadramaut, were formerly known by the name of *Arabia the Happy*. But, as no ſuch name is uſed a-

mong the Arabs, I have not thought of attending to this arbitrary divifion of the country.

Chap. III.

Of the Revolutions of Arabia.

All that is known concerning the earlieft period of the hiftory of this country, is, that it was governed in thofe days by potent monarchs, called *Tobba.* This is thought to have been a title common to all thofe Princes, as the name of *Pharaoh* was to the ancient Sovereigns of Egypt.

There exifts, however, a pretty diftinct tradition among the learned Arabs, with refpect to thofe ancient Kings, which deferves to be taken notice of. They pretend to know, from ancient monuments, that *Tobba* was the family name of thofe Sovereigns, that they came from the neighbourhood of Samarcand, were worfhippers of fire, and conquered and civilized Arabia. This tradition accords with the plaufible hypothefis of an ingenious writer, who derives the knowledge and civilization of the people of the fouth, from a nation who once flourifhed in that part of Tartary in which Samarcand is fituate (D).

One

One thing I had ccaſion to obſerve myſelf, which ſeems to me to make in favour of the ſame hypotheſis. A Dutch renegado, who had travelled ſeveral times over Arabia, ſhowed me, at Mokha, a copy of an inſcription, in ſtrange and unknown characters, which he had found in a province remote from the ſea coaſt. I was then in ll ealth and ne lected to copy it. But the uncommon form of the characters, which conſiſted entirely of ſtraight lines, made ſuch an impreſſion upon my memory, that, on my return, I diſtinguiſhed the inſcriptions at Perſepolis to be in the ſame alphabet (E). A tradition prevails through Perſia, that the conqueror who founded Perſepolis, was originally from the vicinity of Samarcand; ſo that both the Arabians and the Perſians would appear to have had Sovereigns from the ſame nation, who ſpoke the ſame language, or at leaſt employed the ſame characters in writing.

Whatever may have been the origin of thoſe conquerors, many circumſtances concur to prove that, in remote times, the Arabians acted an important part on the theatre of human affairs; although the memory of the revolutions which took place among them has not been handed down to poſterity. There can be no doubt of their having conquered Egypt at a time previous to the commencement of Grecian hiſtory.

What

What Greek hiſtorians ſay of the ſhepherd-kings of Egypt, can be referred to none but the Arabs. The famous republic of robbers muſt undoubtedly have been a tribe of this nation, who, after the expulſion of their countrymen, maintained themſelves for ſeveral ages in a diſtrict in lower Egypt.

It is certain that moſt of the nations ſo frequently mentioned in the hiſtory of the Jews, muſt have been Arab tribes, who went often to war with thoſe turbulent neighbours, and ſometimes ſubdued them. It may even be conjectured, that the Jews themſelves were originally Arabs, deſcended from ſome branch of thoſe far ſpread tribes (F).

Thoſe events, in the fate of this nation, which took place in the time of the Perſians, Greeks, Romans, and Parthians, are all unknown to us; except ſome faint and unſucceſsful attempts which theſe conquerors made to reduce the Arabians under ſubjection. They ſucceeded only againſt a few tribes, ſettled in the cities on the Arabic Gulph, or in the vicinity of Syria, and even here their power was extremely tranſient.

Arabia ſeems to have been a rich and powerful country in the time of the ancient Egyptians. The averſion of theſe laſt for the ſea, left to the Arabs the whole commerce with India, by the Arabic

Arabic Gulph. That trade, when once brought within this channel, continued to flow through it, under the Ptolemies, the Romans, the Greek Emperors, and the Caliphs of Egypt. But the diſcovery of a new line of communication with India, deprived Arabia of the advantages of this traffic, and produced the rapid decline of many flouriſhing cities (G).

It muſt have been during the more ſplendid ages of the exiſtence of this nation, that the *Hamjare* Kings reigned over a great part of Arabia. The hiſtory of thoſe Princes is ſo involved in obſcurity, that we are ignorant even of their origin, and know not to what nation they properly belonged. But, they were probably indigenous.

Neither do we know in what period to place the Abyſſinian invaſion, of which ſome authors ſpeak. That people muſt have attacked the Arabs, of purpoſe to convert them to Chriſtianity. It is even pretended that, after ſubduing a part of Arabia, they accompliſhed the purpoſe of their enterpriſe, and a great part of the Arabs became Chriſtians. But the circumſtances of this event are ſo vague, and have ſo fabulous an air, that we will be in the right to doubt if it ever took place; or at leaſt, if it was produced by the cauſes to which it has been aſcribed (H).

A

A revolution, of the reality of which we are more certain, and which involved in it more important confequences, was that which Mahomet effected in the religion, and the political ftate of his country. This fortunate ufurper, with the arms of his countrymen, fpread his conquefts over diftant regions. His fucceffors, for a while, profecuted the career of conqueft with the fame fuccefs. But neither he, nor the Caliphs, could ever entirely fubdue their own nation. Many chiefs in the interior parts of the country, ftill maintained their independence, without refpecting the Caliph in any other light than as the head of their religion. The authority of the Caliphs was merely fpiritual, except in their dominions over a part of the coaft, where they were acknowledged as Sovereigns (I).

After the ruin of the power of the Caliphate by the Turks, Arabia fhook off the yoke to which it had been in part fubjected, and came to be governed, as formerly, by a number of chiefs, more or lefs powerful, defcended from different indigenous families.

No neighbouring power ever attempted to fubdue this country, till the Portuguefe penetrated to India, and made their appearance in the Red Sea. Then, in the beginning of the fixteenth century, Sultan El Gury, defirous to

rid

rid himſelf of thoſe new comers, whom he viewed as dangerous, fitted out a fleet to expel the Portugueſe. That fleet, availing themſelves of the opportunity, ſeized almoſt all the ſea-port towns of Arabia. But, when the dynaſty of the Mammalukes was terminated by the Turks, theſe cities fell again into the hands of their natural Sovereigns.

The Turks continued the war with the Portugueſe, in order to ſecure Egypt, their new conqueſt. Soliman Pacha, at the head of a powerful fleet, after the example of the laſt Sultan of the Mammalukes, ſeized all the towns upon the Arabic Gulph. His ſucceſſors puſhed their conqueſts ſtill farther, and ſubdued great part of Yemen, penetrating backwards to the Highlands; ſo that Arabia became almoſt entirely a province of the Sultan of Conſtantinople, and was governed by Pachas, like the other provinces of the Ottoman empire.

In the interior parts, however, there ſtill were independent Princes and Schiechs, who had never been ſubdued, but continued to haraſs the Turks, and to drive them towards the coaſts. After various reiterated efforts, a Prince of the family now reigning at Sana, at length ſucceeded, about the middle of the laſt century, and obliged the Turkiſh nation to evacuate all the places upon the Arabian coaſt, which they

had

had occupied for more than a century. The Turks now poſſeſs nothing in this country, but a precarious authority in the city of Jidda: And it is therefore abſurd to reckon Arabia among the Ottoman provinces, ſince it is properly to be conſidered as independent of all foreign Powers.

A people who, like the Arabs, have ſo long detached themſelves from the reſt of the world, cannot undergo any very important revolutions, that may deſerve to be commemorated in hiſtory. The events which take place among them, are only petty wars and trifling conqueſts, worthy of their poor chiefs, and narrow diviſions of territory. I ſhall not notice them, therefore, unleſs when in the deſcription of any province, ſome event comes into view, that is remarkable either for its ſingularity, or for its influence upon the affairs of other nations.

Chap. IV.

Of the Government of the Arabs.

The moſt natural authority is that of a father over his family, as obedience is here founded upon the opinion of benevolence in the ruler. When the mournful ſurvivors of the human race

race ſettled themſelves anew, after the awful revolution by which the globe was, for a time, diveſted of its beauty, and depopulated; every family ſubmitted readily to the guidance and direction of him to whom they owed their exiſtence.

As thoſe families multiplied, the younger branches ſtill retained ſome reſpect for the eldeſt branch. Of all the progeny, it was eſteemed the neareſt to the parent ſtem. And, altho' the ſubdiviſions became more and more numerous, they ſtill regarded themſelves as compoſing but one body, in remembrance of their common origin. Such an aſſemblage of families, all ſprung from the ſame ſtock, forms what we call a tribe. It was, in this manner, eaſy for the repreſentative of the eldeſt branch to retain ſomewhat of the primary paternal authority over the whole tribe to which he belonged.

Sometimes, when a family became too numerous, it divided from the reſt with which it was connected, and formed a new tribe. Upon other occaſions, when ſeveral tribes found themſelves ſeparately too weak to reſiſt a common enemy, they would combine, and acknowledge one common chief. And ſometimes it would happen, that a numerous tribe might force ſome others that were weaker, to unite themſelves to,

 and

and become dependent upon it; but ſeldom has this dependence degenerated into ſlaviſh ſubjection.

This primitive form of government, which has ever ſubſiſted without alteration among the Arabs, proves the antiquity of this people, and renders their preſent ſtate more intereſting than it would otherwiſe be. Among the Bedouins it is preſerved in all its purity. In other parts of Arabia, it has ſuffered ſome changes, but yet is not materially altered. I ſhall have occaſion to take notice of theſe, ſuch as they are, when I come to deſcribe each particular province by itſelf. For the preſent, I ſhall content myſelf with making ſome general reflections upon the ſpirit of the Arabian government.

The Bedouins, or paſtoral Arabs, who live in tents, have many Schiechs, each of whom governs his family with power almoſt abſolute. All the Schiechs, however, who belong to the ſame tribe, acknowledge a common chief, who is called *Schech es Scheuch*, Schiech of Schiechs, or *Schech el Kbir*, and whoſe authority is limited by cuſtom. The dignity of Grand Schiech is hereditary in a certain family; but the inferior Schiechs, upon the death of a Grand Schiech, chooſe the ſucceſſor out of his family, without regard to age or lineal ſucceſſion, or any other conſideration, except ſuperiority of abilities.

abilities. This right of election, with their other privileges, obliges the Grand Schiech to treat the inferior Schiechs rather as associates than as subjects, sharing with them his sovereign authority. The spirit of liberty, with which this warlike nation are animated, renders them incapable of servitude.

This spirit is less sensibly felt among those who live in towns, or are employed in husbandry. It was easier to reduce them under subjection. In the fertile districts of this country, there have always been monarchies, more or less extensive, formed, either by conquest, or by religious prejudices. Such are the present dominions of the *Sherriffe of Mecca*, of the *Imams* of *Sana* and *Maskat*, and of some princes in the province of *Hadramaut*. However, as these countries are intersected by large ranges of mountains, the mountains are occupied by independent Shiechs.

But, although so many independent chieftains have their domains interspersed through the territories of those several sovereigns, yet nothing of the feudal form of government appears here. The Schiechs possess no fiefs; they have only a sort of property in the persons of the people of their several tribes. Even those who seem to be tributary subjects to the princes within whose dominions they dwell, are not actually

tually so. They remain independent; and the tribute which they pay is nothing but a tithe for the use of the land of which they are in some sort farmers. Such are the Schiechs settled in Syria, Egypt, and over all Mount Atlas (J).

A nation of this character cannot readily sink into a servile subjection to arbitrary power. Despotism would never have been known, even in the slightest degree, in Arabia, had it not been for theocracy, the usual source of it. The Imams being reputed successors of Mahomet, and his descendants, and being acknowledged both as temporal and spiritual heads within their dominions, have thus found means to abuse the simplicity of their subjects, and to enlarge their authority. Nevertheless, the genius of the people, their customs, and even their religion, are all inimical to the progress of despotism, and concur to check the Imams in the exercise of their power.

The idea of forming republican governments seems never to have occurred to the Arabians. This form is not a necessary consequence of the primitive condition of mankind. It must have originated among people whose patience was exhausted by the outrages of arbitrary power; or sometimes, perhaps, from the fortuitous concourse of persons not connected by the ties of family-relation. The united states of Haschidu

Bekil

Bekil are not ſo much a federative republic, as an aſſociation of ſeveral petty princes, for the purpoſe of mutual defence againſt their common enemies. Their government reſembles that of the German empire, not the States of Switzerland, or the United Provinces. Concerning the pretended Republic of Brava, upon the eaſtern coaſt of Africa, little certain is known. There is ground for thinking that it likewiſe is merely a confederation among the Arabian Schiechs in that country.

The colony of Jews, who occupy a diſtrict in the province of Hedjas, are governed by a hereditary independent Schiech. Having been for ages divided from their countrymen, they have adopted that form of government which they ſaw prevalent among their immediate neighbours.

This multiplicity of petty ſovereigns occaſions ſeveral inconveniencies to the people in general. Wars cannot but frequently ariſe among ſtates whoſe territories are ſo intermingled together, and whoſe ſovereigns have ſuch a variety of jarring intereſts to manage. But, happily, theſe quarrels are ſcarcely ever productive of very fatal conſequences. An army of a thouſand Arabs will take to flight, and think themſelves routed, if they loſe but ſeven or eight of their number.

Thus

Thus are these contests terminated as easily as excited.

No doubt, such a multitude of nobles and petty princes, whose numbers are continually increased by polygamy, must have an unfavourable influence upon the general happiness of the people. It strikes one with surprise, to see the Arabs, in a country so rich and fertile, uncomfortably lodged, indifferently fed, ill clothed, and destitute of almost all the conveniencies of life. But the causes fully account for the effects.

The poverty of the wandering Arabs is plainly voluntary. They prefer liberty to wealth, pastoral simplicity to a life of constraint and toil, which might procure them a greater variety of gratifications. Those living in cities, or employed in the cultivation of the land, are kept in poverty, by the exorbitancy of the taxes exacted from them. The whole substance of the people is consumed in the support of their numerous princes and priests. The instance of the territority of Zebid, which I adduced in my account of that city, shews that the husbandman cannot bear such excessive imposts without being reduced to misery.

One general cause of the impoverishment of Arabia is, no doubt, its having ceased to be the channel of the trade with India, since the discovery of the passage by the Cape of Good Hope.

Yet,

Yet, if the lands were better cultivated, this country might, without the aid of foreign trade, afford sufficient resources to supply all its inhabitants with abundance of the necessaries and common conveniencies of life.

SECTION XVII.

OF THE PROVINCE OF HEDJAS.

CHAP. I.

Of the general Appearance of this Province, and of some of the Towns in it.

HEDJAS is bounded on the east side by Nejed; on the north by the desart of Sinai; on the south by Yemen; and on the west by the Arabic Gulph. Its interior limits I cannot pretend to know distinctly, having seen only the sea-coast: Whatever I may mention concerning the other parts is entirely from hearsay.

By what I have heard, this district bears an entire resemblance to Yemen. From the sea-shore, a plain, varying in breadth, stretches backwards to the bottom of a chain of mountains, running in

a direction parallel to the Red Sea. This plain, like Tehama, is entirely sandy and barren, with the exception only of the openings of the vallies, which may be watered by torrents from the mountains.

The highlands of Hedjas produce abundance of fruits, and other commodities of various kinds: Yet I have not heard coffee mentioned among their productions. Balm of Mecca comes from those lofty regions, and chiefly from the extensive mountain of *Safra*, which is a three days journey distant from the Arabic Gulph.

This barren plain cannot be populous. I have mentioned already, that I could see no towns or villages in my passage from Suez to Loheya. I have described *Jambo*, *Jidda*, and *Ghunfude*, the only towns or harbours on all this extensive coast. The other villages, that may be thinly scattered here and there, are too few and too paltry to merit notice.

In the interior parts of this country, I could discover no considerable city, except *Taaif*, situate upon a lofty mountain, in so agreeable a country, that the Arabs compare its environs to those of Damascus and Sana. This city supplies Jidda and Mecca with excellent fruits, particularly raisins, and carries on a considerable trade in almonds, which grow in great plenty in its territories.

There

There are ſome towns, of no great conſequence, belonging to the Schiech of the tribe of *Harb*. I was alſo told of a charming valley, called *Wadi Fatima*, between Mecca and Medina, which Mahomet gave for dowry to his favourite daughter Fatima, and which is preſently poſſeſſed by the *Dani Barkad*, a younger branch of the reigning family of Mecca, and conſequently deſcendants from that princeſs.

The curioſities of Mecca and Medina, the two capitals of Hedjas, are ſo numerous, that each of theſe cities muſt be conſidered in a chapter by itſelf.

CHAP. II.

Of the Power of the Turks in Hedjas.

THE Grand Signior ſtiles himſelf Sovereign of Hedjas; and our geographers, upon the faith of that empty title, repreſent this part of Arabia as a province of the Turkiſh empire. But, the authority of the Sultan is here nothing but a mere ſhadow, which the Arabs would long ſince have annihilated, if they had not found their intereſt in preſerving it.

Nothwithſtanding the lofty pretenſions of the Grand Signior, his power in Arabia conſiſts ſolely in a few ſlender prerogatives. He ſends yearly

yearly caravans to Mecca, with troops to protect them, that are often obliged to make their way by force of arms. Like any other powerful Sovereign, when he chooses to oppress a weak neighbour, he can depose the reigning Sherriffe, and exalt another, while his caravan lords it at Mecca. He sends a Pacha to Jidda, who shares the government of this city with the Sherriffe, but who dares neither go to the seat of his government, nor return from it, unless when he can be protected by the great caravan. Lastly, the Arabs suffer the Turkish Sovereign to maintain, for the security of the pilgrims, and in order to guard the wells, a few janizaries, cooped up in some wretched towers.

The revenues which he draws from this pretended province are proportionate to his power in it. The Sultan divides with the Sherriffe the duties paid at the custom-house of Jidda. But, the revenue thus obtained, is not sufficient to defray the expences of the Pacha's household. A Turk, therefore, thinks himself disgraced when nominated to this fine government, and is unhappy till he be recalled.

If the Arabs did not receive, every year, large sums of money, and other advantages of all sorts from the Sultan, they would long since have expelled this handful of Turks from their country. The Sultan allows large pensions to all the

Sher-

Sherriffes, and to the principal nobility of Hedjas, as guardians of the ſacred family. With theſe penſions, and the freight of four or five large veſſels, which he ſends every year to Jidda, laden with proviſions, he ſupports almoſt all the inhabitants of Mecca and Medina. During the whole time, while the pilgrims remain in the city of Mecca, as much water as two thouſand camels can bear is daily diſtributed gratis; not to ſpeak of the vaſt number of preſents with which he adorns the *Kaba*, and gratifies the deſcendants of Mahomet.

The principal Arabs likewiſe gain by the many pious foundations eſtabliſhed by the Sultans, or by opulent private perſons among the Turks, at different holy places. Through all the cities of the Ottoman empire are *kans*, baths, and houſes belonging to the *Kaba*. Some perſons, to ſecure their property, after their deceaſe, from the rapacity of deſpotiſm, bequeath it, failing their own family, to the moſque at Mecca. The revenues of this moſque, and of the *kaba*, are ſhared between the Sherriffe and the chief nobility of Hedjas. Theſe Arabs would therefore endanger their income, if they offered to break off an apparent dependence, which flatters the Sultan's vanity, without affecting their liberty.

The Sultan no longer commands reſpect upon the Arabic Gulph. Poſſeſſing only a precarious authority

authority over Egypt, and having but a poor navy, he cannot hinder the Arabs from plundering Turkiſh ſhips, whenever theſe approach ſo near to the ſhores as to fall into their hands, nor yet puniſh ſuch acts of inſolent piracy.

CHAP. III.

Of the Sherriffe of Mecca.

SHERRIFFE, as I have already had occaſion to remark, is the title of the deſcendants of Mahomet by *Haſſan ibn Ali*. Although this branch of the poſterity of Mahomet have never attained to the dignities of Caliph or Imam, they, however, appear to have always enjoyed the ſovereignty over moſt of the cities in Hedjas.

The deſcendants of *Haſſan ibn Ali* are now divided into ſeveral branches, of which the family of *Ali Bunemi*, conſiſting at leaſt of three hundred individuals, enjoy the ſole right to the throne of Mecca. The *Ali Bunemi* are, again, ſubdivided into two ſubordinate branches, *Darii Sajid*, and *Darii Barkad*; of whom ſometimes the one, ſometimes the other, have given ſovereigns to Mecca and Medina, when theſe were ſeparate ſtates.

Not only is the Turkiſh Sultan indifferent about the order of ſucceſſion in this family, but

but he ſeems even to foment the diſſentions which ariſe among them, and favours the ſtrongeſt, merely that he may weaken them all. As the order of ſucceſſion is not determinately fixed, and the Sherriffes may all aſpire alike to the ſovereign power, this uncertainty of right, aided by the intrigues of the Turkiſh officers, occaſions frequent revolutions. The Grand Sherriffe is ſeldom able to maintain himſelf on the throne; and it ſtill ſeldomer happens that his reign is not diſturbed by the revolt of his neareſt relations. There have been inſtances of a nephew ſucceeding his uncle, an uncle ſucceeding his nephew; and ſometimes of a perſon, from a remote branch, coming in the room of the reigning prince of the ancient houſe.

When I was in Arabia, in 1763, the reigning Sherriffe *Meſad* had ſitten fourteen years on the throne, and, during all that period, had been continually at war with the neighbouring Arabs, and with his own neareſt relations ſometimes. A few years before, the Pacha of Syria had depoſed him, and raiſed his younger brother to the ſovereign dignity in his ſtead. But, after the departure of the caravan, *Jafar*, the new Sherriffe, not being able to maintain himſelf on the throne, was obliged to reſign the ſo-

vereignty

vereignty again to *Mesad.* *Achmet*, the second brother of the Sherriffe, who was much beloved by the Arabs, threatened to attack Mecca while we were at Jidda. We were soon after informed of the termination of the quarrel, and of Achmet's return to Mecca, where he continued to live peaceably in a private character.

These examples shew, that the Mussulmans observe not the law which forbids them to bear arms against their holy places. An Egyptian Bey even presumed, a few years since, to plant some small cannons within the compass of the Kaba, upon a small tower, from which he fired over that sacred mansion, upon the palace of Sherriffe Mesad, with whom he was at variance.

The dominions of the Sherriffe comprehend the cities of Mecca, Medina, Jambo, Taaif, Sadie, Ghunfude, Hali, and thirteen others less considerable, all situate in Hedjas. Near Taaif is the lofty mountain of *Gazvan*, which, according to Arabian authors, is covered with [illegible] and frost in the midst of summer. As these dominions are neither opulent nor extensive, the revenue of their Sovereign cannot be considerable.

He finds a rich resource, however, in the imposts levied on pilgrims, and in the gratuities offered him by Mussulman monarchs. Every pilgrim pays a tax of from ten to an hundred crowns,

crowns, in proportion to his ability. The Great Mogul remits annually ſixty thouſand roupees to the Sherriffe, by an aſſignment upon the government of Surat. Indeed, ſince the Engliſh made themſelves maſters of this city, and the territory belonging to it, the Nabob of Surat has no longer been able to pay the ſum. The Sherriffe once demanded it of the Engliſh, as the poſſeſſors of Surat; and, till they ſhould ſatisfy him, forbade their captains to leave the port of Jidda. But the Engliſh diſregarding this prohibition, the Sherriffe complained to the Ottoman Porte, and they communicated his complaints to the Engliſh ambaſſador. He at the ſame time opened a negociation with the nominal Nabob, who reſides in Surat. But theſe ſteps proved all fruitleſs: And the Sovereign of Mecca ſeems not likely to be ever more benefited by the contribution from India.

The power of the Sherriffe extends not to ſpiritual matters. Theſe are entirely managed by the heads of the clergy, of different ſects, who are reſident at Mecca. Rigid Muſſulmans, ſuch as the Turks, are not very favourable in their ſentiments of the Sherriffes, but ſuſpect their orthodoxy, and look upon them as ſecretly attached to the tolerant ſect of the *Zeidi*.

CHAP.

CHAP. IV.

Of the City of Mecca.

This city is ſituate in a dry and barren tract of country, a full day's journey from Jidda. A few leagues beyond it, nearer the highlands, however, abundance of excellent fruits is to be found. In the ſummer months, the heat is exceſſive at Mecca; and, to avoid and moderate it as much as poſſible, the inhabitants carefully ſhut their windows and water the ſtreets. There have been inſtances of perſons ſuffocated in the middle of the ſtreets by the burning wind called *Samoum* or *Samiel.*

As a great part of the firſt nobility in Hedjas live at Mecca, the buildings are better here than in any other city in Arabia. Among its elegant edifices, the moſt remarkable is the famous *Kaba*, or houſe of God, which was held in high veneration by the Arabians, even before the days of Mahomet.

My curioſity would have led me to ſee this ſacred and ſingular ſtructure; but no Chriſtian dares enter Mecca. Not that there is any ſuch expreſs prohibition in the laws of Mahomet, or that liberal-minded Mahometans could be offended; but the prejudices of the people in general,

neral, with respect to the sanctity of the place, make them think that it would be profaned by the feet of infidel Christians. They even persuade themselves, that Christians are restrained from approaching it by a supernatural power. They tell of an infidel, who audaciously advanced within sight of Mecca, but was there attacked by all the dogs of the city, and was so struck with the miracle, and with the august aspect of the Kaba, that he immediately became Mussulman.

There is therefore ground for the presumption, that all the Christians of Europe, who describe Mecca as eye-witnesses, have been renegadoes who have escaped from Turkey. A recent example confirms this suspicion. Upon a promise of being suffered to adhere to his religion, a French surgeon was prevailed with to attend the Emir Hadgi to Mecca, in the quality of his physician. But he had not proceeded far, when he was forced to submit to circumcision, and then suffered to continue his journey.

Although the Mahometans permit not Europeans to visit Mecca, they make no difficulty of describing the Kaba to them. I even obtained at Kahira a drawing of that holy place, which I had afterwards an opportunity of correcting, from another draught by a Turkish painter. This painter gained his livelihood by making

 such

ſuch draughts of the Kaba, and ſelling them to pilgrims.

To judge from thoſe deſigns, and from the relations of many Muſſulmans of ſufficient veracity, the Kaba muſt be an aukward ſhapeleſs building; a ſort of ſquare tower it is, covered on the top with a piece of black gold-embroidered ſilk ſtuff. This ſtuff is wrought at Kahira, and changed every year at the expence of the Turkiſh Sultan. The gutters upon this building are of pure gold.

What ſeems to be moſt magnificent about this ſacred edifice, is the arcades around the ſquare in which the Kaba ſtands. They ſpeak, in terms of high admiration, of a vaſt number of lamps and candleſticks of gold and ſilver with which thoſe arcades are illuminated. However, even by theſe accounts, in which the truth is apparently exaggerated, the riches of the Kaba are far from equal in value to what is diſplayed in ſome Catholic churches in Europe.

In the Kaba is particularly one ſingular relic, which is regarded with extreme veneration. This is the famous black ſtone, ſaid to have been brought by the angel Gabriel in order to the conſtruction of that edifice. The ſtone, according to the account of the clergy, was, at firſt, of a bright white colour, ſo as even to dazzle the eyes at the diſtance of four days journey;

journey; but it wept ſo long, and ſo abundantly for the ſins of mankind, that it became at length opaque, and at laſt abſolutely black. This ſtone, of ſo compaſſionate a character, every Muſſulman muſt kiſs, or at leaſt touch, every time he goes round the Kaba. Neither the ſtone of Abraham, nor that of Iſmael, receives the ſame honours; pilgrims are not obliged either to viſit or to kiſs them.

The Arabs venerate the Kaba, as having been built by Abraham, and having been his houſe of prayer. Within the ſame incloſure is the well of *Zemzem*, valued for the excellence of its water, and no leſs for its miraculous origin, Hagar, when baniſhed by her maſter, ſet little Iſmael down here, while ſhe ſhould find ſome water to quench his thirſt. Returning, after an unſucceſsful ſearch, ſhe was ſurpriſed to ſee a ſpring burſting up from the ground between the child's legs. That ſpring is the preſent well of Zemzem.

Another ornament of the Kaba, is a row of metal pillars ſurrounding it. Theſe pillars are joined by chains, on which hang a vaſt number of ſilver lamps. The porticos or arcades above mentioned are deſigned to protect the pilgrims from the torrid heat of the day. They anſwer likewiſe another purpoſe; for the merchants, of whom

whom great numbers accompany the caravans, expose their wares for sale under those arcades.

The Mahometans have such high ideas of the sanctity of Mecca, that they suppose it to extend even to the environs of the city. Its territory is reputed sacred to a certain distance round, which is indicated by marks set for this purpose. Every caravan find one of those marks on their way, which warns the pilgrims to put on the modest garb which it becomes them to wear on that sacred ground.

CHAP. V.

Of the Pilgrimage of the Mussulmans.

EVERY Mussulman, it is well known, is obliged, once in his life, to visit Mecca, and perform acts of devotion in the sacred places. If this law were strictly observed, the concourse of pilgrims would be immense; nor could the city contain such crowds from every country in which the Mahometan religion has been introduced. It may be presumed, therefore, that none but such as are more than ordinarily devout discharge this duty.

Those indeed, whose circumstances do not admit of their undertaking so distant a journey, are allowed to hire a person to perform it for them.

them. But a pilgrim, in this character, can act for no more than one perſon at the ſame time; and, to prevent impoſture, he muſt bring back a formal atteſtation from an Imam in Mecca, bearing, that he has actually performed the appointed devotional exerciſes in the holy places, in the name of ſuch a perſon, living or dead; for, even after the death of a man, who, during his life, neglected the fulfilling of this point of the law, the duty may ſtill be diſcharged in his name, and for his benefit. I have ſometimes met with pilgrims by profeſſion, who had been ill paid by their employers, and were obliged to aſk alms.

Few as the caravans are, in proportion to the numbers of the Muſſulmans, even thoſe few are compoſed, in great part, of perſons who go upon other motives than devotion; ſuch as merchants, who think this the ſafeſt opportunity for the conveyance of their goods, and the moſt favourable for the ſale of them;---purveyors of all ſorts, who furniſh the pilgrims with neceſſaries; and ſoldiers, paid by the caravan for eſcorting them. From this it happens, that many perſons have ſeen Mecca ſeveral times, without ever viſiting it upon any but views of intereſt.

The moſt conſiderable of theſe caravans is that of Syria, commanded by the Pacha of Damaſcus. At a certain diſtance from Mecca, it joins that from Egypt, which is the ſecond in numbers,

bers, and is conducted by a Bey, who takes the title of Emir Hadgi. A third comes from Yemen, and a fourth, ſtill ſmaller in numbers, from the country of Lachſca. A *few* pilgrims come by the Red Sea, and from the Arabian ſettlements on the coaſt of Africa. The Perſians join that which is from Bagdad, and is conducted by the Pacha. *His* poſt is lucrative; for he ſqueezes large ſums from the Perſian heretics.

When giving an account of what I ſaw on board our veſſel, in the paſſage between Suez and Jidda, I had occaſion to ſpeak of the Ihhram, and of the place where pilgrims are obliged to aſſume that garb of humility. I may add, that they muſt proceed without delay to Mecca, as ſoon as they arrive on the border of the ſacred territory. A Greek renegadoe, who had come in our company from Suez, was diſpoſed to reſt for ſome time at Jidda; but the reproaches which he found thrown out upon him, for ſuch an inſtance of indifference about the object of his journey, obliged him to ſet off for Mecca ſooner than was favourable to the ſtate of his buſineſs in Jidda.

Beſides, it is truly advantageous to a pilgrim to haſte forward to the holy places. If he has not been preſent from the commencement, at the celebration of all the ceremonies, and performed every appointed act of devotion, he can-

not

not obtain the title of *Hadgi*; an honour much coveted by the Turks, becauſe it confers ſubſtantial privileges, and commands reſpect to thoſe who bear it. The rarity of this title, in Mahometan countries, is a proof how negligently the law enjoining pilgrimage is obſerved.

A ſimilar cuſtom prevails among the Chriſtians in the eaſt, who alſo make much ado about the title of *Hadgi* or *Mokdaſi*, which they gave to pilgrims of their communion. In order to acquire this title, it is not enough for a perſon to go in pilgrimage to Jeruſalem; he muſt ſpend the ſeaſon of the paſſover in that city, and aſſiſt at all the ceremonies in the holy weeks (K).

CHAP. VI.

Of the City of Medina.

About a day's journey diſtant from the port of Jambo ſtands Medina, a city of moderate extent, ſurrounded with *indifferent* walls, and ſituate in a ſandy plain. It belongs to the Sherriffe of Mecca, but has of late been governed by a Sovereign of its own, of the family of *Darii Barkad*. At this preſent time, the Sherriffe rules it by a Vizir, who muſt be of the royal family.

Before

Before the days of Mahomet, this city was called *Jathreb*. But it was called *Medinet en Nebbi*, the City of the Prophet; from the period at which Mahomet, upon his expulſion out of Mecca by the Koreiſchites, took refuge here, and continued to make it the place of his reſidence for the reſt of his life.

The tomb of Mahomet at Medina is held in reſpect by the Muſſulmans; but they are not obliged to viſit it in order to the performance of any devotional exerciſes; only, as the caravans from Syria neceſſarily paſs near by Medina, in their return from Mecca, they turn aſide to behold the Prophet's tomb.

I alſo obtained from a Turk a drawing of the moſque in which the tomb ſtands. It is ſituate in a corner of the great ſquare; whereas the Kaba is in the middle of the ſquare at Mecca. For fear that the people might ſuperſtitiouſly offer worſhip to the aſhes of the Prophet, the tomb is incloſed within iron rails, and is only to be ſeen by looking through theſe. It is of plain maſonwork, in the form of a cheſt; and this is all the monument. I could never learn the origin of the ridiculous ſtory, which has been circulated in Europe, concerning vaſt magnets ſaid to ſupport the coffin of Mahomet in the air.

This tomb is placed between two other tombs, in which reſt the aſhes of the two firſt Caliphs.

Al-

Although not more magnificent than the tombs of the founders of moſt other moſques, the building that covers it, is hung with a piece of ſilk ſtuff embroidered with gold, which is renewed every ſeven years by the Pacha of Damaſcus.

This building is guarded by forty eunuchs, chiefly for the ſecurity of the treaſure which is ſaid to be kept in it. This treaſure conſiſts chiefly of precious ſtones, the offerings of rich Muſſulmans. But there was evidently ſuch a mixture of fable in the account I received of it, that I knew not what to think. Several reſpectable Mahometans ſeriouſly aſſured me, that the philoſopher's ſtone, or a large quantity of powder for converting other metals into fine gold, was one of the moſt valuable articles of that treaſure. An eminent Arabian merchant informed me, that the guard was poſted for no other purpoſe but to keep off the populace, who had begun to throw dirt upon the tomb, which they afterwards ſcraped off, and preſerved as a ſort of relic.

CHAP. VII.

Of the independent Schiechs, Arab and Jewiſh.

THE highlands of Hedjas are poſſeſſed by a number of independent Sovereign Schiechs. The

 moſt

moſt powerful of theſe is the Schiech of the tribe of *Harb*, who can bring two thouſand men into the field. He reſides in the city of *Makſchous;* and his domains contain ſeveral cities, and a number of villages.

During the months favourable for paſturage, the moſt diſtinguiſhed perſons of this tribe live in tents; in the reſt of the year, they inhabit the towns and villages. The lower claſs live, commonly through the whole year, in huts thatched with graſs. This principality is ſituate upon the mountains between Mecca and Medina.

I could not learn either the names or the ſituation of the territories of the other independent Schiechs in this province. What I know is, that they all live with their ſubjects in towns and villages, thro' the whole year, and have for their places of defence ſome caſtles built upon precipitous rocks. They ſometimes join their neighbours to attack the Turkiſh caravans; but theſe never paſs thro' *their* dominions.

The chief of the tribe of *Harb* is the perſon who chiefly harraſſes the caravans, and lays them under contribution. Unleſs the Syrians and Egyptians pay the tribute he demands, for permiſſion to paſs through his territories, he muſters up an army of his own ſubjects and his neigh-

neighbours, all of whom are very willing to pillage a caravan.

The most remarkable, and the least known of those highland communities, is that which the Jews have formed upon the mountains lying to the north-east of Medina. That tract of country is called *Khiebar*; and the Jews inhabiting it are known in Arabia by the name of *Beni Khiebar.* They have independent Schiechs of their own, and are divided into three tribes; *Beni Missead, Beni Schahan, Beni Anaesse.* So odious are they to the Mahometans, who accuse them of pillaging the caravans, that, in Syria, the greatest affront which can be offered a man is to call him *Beni Kheibar.* Those robberies seem, however, to be unjustly imputed to them. Some Mahometans, whom I could credit, assured me, that the Jews indeed furnished auxiliaries to the Arab army, which had lately pillaged the caravan from Damascus; but, that the authors of that enterprise were, the Schiech of the tribe of *Harb* in Hedjas, and he of the tribe of *Anaesse* in *Nejed.*

It does not appear that the Jews of Kheibar keep up any intercourse with their brethren who are dispersed over Asia. When I asked the Jews in Syria concerning them, they told me, that those false brethren durst not claim their fellowship, for that they did not observe the law. The Beni Kheibar must therefore be of the sect of

of the *Karaites*, who are not numerous, and are much dispersed; and, by the other Jews, who are in general attached to the sect of the Pharisees, are still more detested than the Christians or Mahometans.

The name of *Anazze* is not unlike *Hanassi*, the name of a tribe of whom Benjamin de Tudela speaks as being his countrymen. It also has a considerable resemblance to *Baruc Anzab*, a race of Jews who gave much trouble to Mahomet and the first Caliphs. It should seem, therefore, that this branch of the Jews must have subsisted here for more than twelve centuries. *Barthema* was the first modern that made mention of this little state of independent Jews, in the neighbourhood of Medina.

The circumstances of this settlement have, perhaps, given rise to the fable of the *Sabbatical River*. These Jews cannot accompany a caravan, because their religion permits them not to travel on the Sabbath. Yet the country which they inhabit is surrounded by such vast and sandy desarts, that, unless with a caravan, so sequestered a tract cannot be safely either entered or left.

SEC.

SECTION XVIII.

OF YEMEN IN GENERAL.

CHAP. I.

Of the Boundaries and Subdivisions of Yemen.

THIS great province, comprehending the fineſt and moſt fertile part of Arabia, is ſurrounded by the Arabic Gulph, and by the provinces of Hadramaut, Nejed, and Hedjas.

Yemen is naturally divided into two parts, differing greatly in ſoil and climate. That bordering on the Arabic Gulph is a dry and ſandy plain, nearly two days journey in breadth, and is ſcorched by the moſt torrid heats. The other, extending immediately beyond this, is a high-lying country, full of precipitous, yet fertile hills, and enjoying a much more temperate air. But, theſe circumſtances will fall properly within the natural hiſtory of Arabia; and I am here ſpeaking only of its political diviſions.

Yemen is, like the reſt of Arabia, parcelled out among a number of different ſovereigns in unequal portions. Some of them are princes of con-

confiderable power; but many are petty Schiechs, who are, however, perfectly independent.

The moft confiderable of thofe princes is the Imam, who refides at Sana. Having travelled through a part of his dominions, and by confequence acquired particular knowledge of them, I fhall defcribe them in a feparate article, and the rather, as they extend through the greater part of Yemen. At prefent, I proceed to give an abftract of what I could learn concerning the reft of this province.

The independent ftates of Yemen, befide the dominions of the Imam, are, as I learned from perfons who were the moft likely to be accurately informed,

1. The territory of *Aden*, which has been for fome time governed by a particular prince;

2. The principality of *Kaukeban*, poffeffed by a *Sejid;*

3. *Kobail*, or *Hafchid-u-Bekil*, in which are many Schiechs, united in a fort of confederation;

4. The principality of *Abu-Arifch*, belonging to a Sherriffe;

5. A large diftrict between *Abu-Arifch* and Hedjas, inhabited by free Bedouins;

6. The territory of *Khaulan*, under the dominion of its own Schiech;

7. The

7. The territory of *Sahan*, comprehending the principality of *Saade*, which belongs to a *Sejid*, with the domains of fome independent Schiechs;

8. *Nedſjeran;*

9. *Kachtan;*

10. *Nehhm;*

11. Eaſt *Khaulan*, conſiſting of four ſmall ſovereignties, under the government of as many independent Schiechs;

12. The vaſt country of *Dſjof* or *Mareb*, governed by a Sherriffe, and ſome independent Schiechs;

13. The territory of *Jafa*, in which are at leaſt three independent Schiechs.

There are poſſibly ſeveral other ſovereign ſtates in Yemen, which might be too ſmall to come to my knowledge. A traveller, who ſhould only ſtop a ſhort time on his way, could not readily learn the names of all the petty German baronies. What I know certainly, however, as having witneſſed ſtriking enough inſtances of it, is, that thoſe endleſs ſubdiviſions of territory, among ſuch a multitude of petty ſovereigns, are, in a great meaſure, the cauſe of the ſtate of decline in which Arabia at preſent appears: Such a collection of jarring intereſts is naturally fatal to trade and induſtry.

CHAP.

CHAP. II.

Of the Principality of Aden.

THIS small ſtate is bounded on the ſouth by the Indian Ocean; on the weſt and north by the dominions of the Imam; and on the eaſt by the country of *Jafa*. It formerly belonged to the Imam; but, in 1730, the inhabitants expelled the Imam's governor, and elected a Schiech, who is perfectly independent.

Aden, an ancient and celebrated city, gives its name to this principality. It has ſtill a good harbour, although much declined from what it once was. Its trade is now trifling; for the Sovereign is never at peace with his neighbours. Coffee from Jafa is the only article for export which this city affords.

Among a number of cities, and a good many caſtles of no great ſtrength, belonging to this ſmall ſtate, the only place that is ſtill in any degree conſiderable, is *Lahadsje*, the ſeat of the preſent Schiech *Abd ul Kerim el Foddeli*. This town was beſieged by the famous *Abd Urrab*, from whom it ſuffered conſiderably. *Foddeli* is a narrow diſtrict, containing a city and ſeveral villages, known from its having been the original ſeat of the reigning family.

CHAP.

CHAP. III.

Of the Principality of Kaukeban.

THE country bearing this name, is surrounded almoſt on all hands by the dominions of the Imam of Sana; only, on one ſide, meeting the territory of the confederated Schiechs of Haſchid-u-Bekil. The reigning family are deſcendants from Mahomet, by *Hadi*, Imam of *Saade*. They, for ſeveral ages, poſſeſſed conſiderable dominions in Yemen; and retained the title of Imam even during the uſurpation of the Turks. But, when this nation was driven out of Yemen by *Khaſſem el Kebir*, that illuſtrious family were obliged to yield up their title of Imam to the new Arabian conqueror, and to content themſelves with that of *Sidi* or *Sejid*. However, they ſtill retain ſovereign authority over a conſiderable territory.

A ſeries of thoſe ſovereigns was communicated to me; but I could not find means to ſatisfy myſelf of its authenticity. The reigning prince, in 1763, was *Sejid Achmet*. He had ſeveral ſons and brothers, and a good many nephews.

He reſides at Kaukeban, a ſmall unfortified town, but ſituate on the ſummit of an almoſt in-

accessible mountain. The aunt of the reigning prince has made a causeway be formed, by which loaded camels can now advance up to the city.

In the different districts into which this country is divided, are a good many towns and villages, most of which have castles or citadels upon adjoining hills. These are not unnecessary precautions for the defence of those petty princes, against so powerful a neighbour as the Imam of Sana.

Wadi Laa is a valley fertile in coffee, which belongs to *Sejid Ibrahim*, brother to the reigning Imam. In its neighbourhood are some hot mineral springs.

CHAP. IV.

Of the allied Princes of Haschid-u-Bekil.

THE extensive country of Haschid-u-Bekil, possessed by a number of confederated Schiechs, is properly named *Bellad el Kobail*, the Country of the Highlanders: But the other, expressive of the confederacy, is the name by which it is more commonly known. It extends northward as far as to the Desart of *Amasia*; on the south and the east, it is bounded by the dominions of the Imam, and the principality of Kaukeban; westward, it meets the sovereign state of Abu Arisch.

rilch. The republican ſpirit prevails ſo little through Aſia, that theſe ſtates may be regarded as a ſingular political phenomenon in the eaſt.

This highland country contains many Schiechs, deſcended from very ancient noble families, each of whom rules within his own domains as a ſovereign prince. Theſe Schiechs, finding themſelves unable to make ſeparately any ſucceſsful reſiſtance to a powerful neighbour, have combined, in order to defend themſelves by the common force.

It is not eaſy, even in Europe, to obtain a thorough knowledge of the principles of any political conſtitution; but, among the miſtruſtful, ſuſpicious inhabitants of the eaſt, ſuch a thing is almoſt impoſſible. I could not learn upon what laws and conditions the confederation of Haſcid-u-Bekil is maintained. All I know is, that they chooſe a certain number of chiefs, and, in war, ſo many generals, to command their united forces.

Theſe allied princes, and their ſubjects, are much better ſoldiers, and more inclined to war, than the reſt of the Arabians. The Imam of Sana, and the Sherriffe of Mecca, entertain each ſeveral regiments of thoſe highlanders, and pay them better than their other troops. They muſt have officers of their own nation; and the Schiechs uſually both raiſe the regiments, and nominate

nominate the officers. For this reaſon, the Imam fears to quarrel with the confederates. When they go to war with the Sovereign of Sana, their countrymen in his ſervice deſert and join them.

A tradition which ſubſiſts concerning their common origin, may have been the cauſe which firſt gave riſe to the confederation among thoſe Schiechs, and which has diſpoſed them to maintain it hitherto. Haſchid and Bekil, whoſe names the confederates have aſſumed, were, by this tradition, brothers, ſons of one *Babroſcham*, by a princeſs called *Nedsjema*. Babroſcham, who was born of honourable parents in Natolia, after ſome romantic adventures, carried off that princeſs, who was daughter to the king of Bithynia, and ſought refuge upon theſe mountains of Yemen; where, through his ſons, Haſchid and Bekil, he became the anceſtor of all the Schiechs of *Bellad el Kobail;* and they accordingly look all up to him as their common parent.

It is certain, however, that in this country are Schiechs, whoſe families can be traced farther back than the date of this tale. In the diſtrict of *Kheivan*, and in the city of *Beit il Toba*, reſides the chief of the family of *Toba*, a deſcendant from the ancient Arabian monarchs of this name.

I was told of fifty of theſe independent Schiechs, ſome of whom poſſeſs domains in the midſt of the Imam's territories. It is needleſs to put down their names.

The country inhabited by theſe confederates is of various degrees of fertility. Some vallies, which produce fruits in great abundance, are interſperſed among the hills; and even the higher grounds are cultivated and fertile.

A number of caſtles are ſcattered upon the heights; but few conſiderable villages are to be ſeen. The town of Kheivan, in the diſtrict of the ſame name, is remarkable for having been the ſeat, firſt of the Hamjare Monarchs, and afterwards of the Imams. Ruins of a very ancient palace are ſtill to be ſeen there.

In ſome other ſmall villages are ſeveral monuments, from which it appears, that, before the Turkiſh conqueſt, a great part of *Bellad el Kobail* was under the dominion of the ancient Imams.

CHAP. V.

Of the Principality of Abu Ariſch, and the neighbouring Bedouins.

THE principality of Abu Ariſch, which is alſo named after its capital, is properly a part of Tehama.

hama. It ſtretches along the Arabic Gulph, northward from Loheya, for the ſpace of two degrees. Like the reſt of the Tehama, it is every where dry and barren, except only where watered by the rivers from the mountainous parts of Yemen.

This country was, not long ſince, within the Imam's dominions. The Sovereigns of Sana uſually intruſt the government of their provinces to none but perſons of mean birth; often to ſlaves, who may be leſs likely than the Arab nobles to aſpire at independence. But a late Imam imprudently appointed a Sherriffe, named Achmed, to the government of Abu Ariſch. The conſequence was, that this Sherriffe revolted againſt his Sovereign: Thus juſtifying the ſaying among the Arabs, that the poſterity of Mahomet have all a thirſt for ſovereign power.

His ſon Mahommed, the reigning Sherriffe of Abu Ariſch, has hitherto withſtood all the efforts of the Imam to reduce him to his obedience. The confederates of Haſchid-u-Bekil have been repeatedly excited, by preſents from the Imam, to attack the Sherriffe; but their attacks have been made without any regular concerted plan of conqueſt. Schiech *Mecrami* of Nedsjeran likewiſe penetrated into this country, with a ſmall army, in two ſucceſſive winters. To expel this enemy, the Sherriffe levied ſix hundred

men

men in the country of Haſchid-u-Bekil, and gave him battle in January 1763. The Sherriffe was defeated, with the loſs of ſix or ſeven men; upon which he ſhut himſelf up, in deſpair, in his palace. But Schiech Mecrami did not avail himſelf of his victory; for, learning that the Schiech of Kachtan had entered Nedsjeran in his abſence, he haſtened home to the defence of his own dominions.

The remarkable places in the principality of Abu Ariſch, are the capital, known by the ſame name, which is encompaſſed with walls, and is the ſeat of the Sherriffe; and the town and harbour of *Gezan*, a day's journey from Abu Ariſch. This province of Gezan, ſituate upon the Arabic Gulph, and in a fertile country, carries on a conſiderable trade in ſenna; great plenty of which grows in the circumjacent territory; and in coffee, which is brought hither from the mountains of Haſchid-u-Bekil. It has a trade likewiſe with the ports on the oppoſite ſide of the Arabic Gulph; but has no intercourſe with the ſubjects of the Imam. A few towns, and ſeveral large villages, form the reſt of this principality.

The plain extended along the Arabic Gulph, for the ſpace of a degree, from the borders of Abu Ariſch to Hedjas, is occupied by a tribe of free Arabs, called *Beni Halal*. Theſe Bedouins

live

live in tents, under the government of Schiechs. They are poor, and addicted to robbery, as I have already obſerved in the account of our journey from Jidda to Loheya. But they value themſelves on their courage, and glory in bearing pain without ſhrinking.

These Bedouins, when aſked what religion they are of, call themſelves Muſſulmans. But their neighbours, not crediting this account, call them infidels, and accuſe them of profeſſing a peculiar religion, the followers of which are called *Maſaliks*. It appears indeed, that they depart widely, in ſeveral points, from pure Mahometiſm; their circumciſion at leaſt is totally different. It may be thought, that theſe wandering Arabs, having never been ſubdued, by either Mahomet or his ſucceſſors, have retained ſome part of their ancient religion. The Muſſulmans conſider the Bedouins, in general, as ſcarcely orthodox, and reproach them as not being true believers.

Theſe Arabs of Beni Halal inhabit a barren territory. They are poor, and live upon the ſcanty produce of their flocks.

CHAP. VI.

Of the Territories of Saham and Khaulan.

THE Arabs call the mountainous tract between Hafchid-u-Bekil and Hedjas, Sahan. This tract of country is of confiderable extent, and produces abundance of excellent fruits of all kinds, but efpecially grapes. Iron mines have alfo been difcovered in it, but for want of wood have not been wrought. From this circumftance, the iron in Yemen is both dear and bad.

The inhabitants of this country, efpecially the highlanders, who have little intercourfe with ftrangers, are faid to fpeak the beft Arabic, correfponding more entirely than that fpoken any where elfe with the language of the Alcoran; although, at the fame time, they are almoft abfolutely ftrangers to the book.

Thefe people differ effentially in their manners from the Arabs in the cities of Yemen. They feldom take more than one wife each. Their women are not permitted to marry till they have completed their fifteenth year; whereas, in the dominions of the Imam, girls are married at the age of nine or ten. They live upon meat, honey, milk, and fome vegetables. Their country affords plenty of thefe articles. By

this ſimple mode of living, they commonly attain to a very advanced age, retaining the perfect uſe of their ſight to the laſt. They are very hoſpitable, and yet rob with no leſs rapacity, when they meet with travellers not embodied in a caravan, than the Bedouins of the deſart.

In this country are many independent lordſhips. The principal of theſe is *Saade*, in the poſſeſſion of Prince *Khaſſem*, a deſcendant from Imam *Hadi*, of the ſame ſtock as the preſent royal families of Kaukeban and Sana. This Prince takes alſo the title of Imam; but his principality is ſo ſmall, that he can hardly defend himſelf againſt the Schiechs of the neighbouring mountains.

At Saade, his capital, and the place of his reſidence, is a cuſtom-houſe, which brings him a conſiderable revenue. All goods from the dominions of the Imam muſt paſs this way to Nedſjeran, Kachtan, or Mecca; and high duties are exacted. In the neighbourhood of this city is a high hill, famous as being the poſt upon which a prince of this ſtate ſuſtained a ſeven years ſiege by the Turks.

A part of the great deſart of Amaſia lies between Saade and Haſchid-u-Bekil. In the middle of that deſart is *Birket Soidan*, the only place where travellers can halt for refreſhment.

The

The ſmall diſtrict of Khaulan, which comes to be here taken notice of, and which is to be carefully diſtinguiſhed from that of the ſame name near Sana, lies among the mountains weſtward from Saade, upon the road from Sana to Mecca, four days journey from Hali, the extreme city upon that ſide of the Sherriffe's territory. It has likewiſe an independent Schiech. This is all that I could learn concerning it.

CHAP. VII.

Of the Principalities of Nedsjeran and Cachtan.

NEDSJERAN is ſituate in a pleaſant and well watered country, three days journey north-eaſt from Saade. This narrow territory is fertile in corn and fruits, eſpecially in dates. It affords excellent paſturage; and its horſes and camels are in high requeſt through all Arabia.

Its preſent Schiech, whoſe name is Mecrami, has gained a very high reputation. He is ſaid not to be of the ſtock of the ancient nobility. In his youth, he travelled through all Arabia, Perſia, and India. After his return, the Imam of Saade intruſted him with the government of the province of Nedsjeran. But, ſcarce had Mecrami been inveſted in this office, when he threw off his allegiance.

The

The new Schiech of Nedsjeran has made himſelf formidable by his genius and valour, not merely to his neighbours, but even to diſtant princes. Not long ſince, he introduced his troops, by ſmall detachments, into the territory of Haſchid-u-Bekil; penetrated into the dominions of the Imam; and made himſelf maſter of the province of *Safan*. In January 1763, as has already been mentioned, he defeated the Sherriffe of Abu Ariſch. In the end of the ſame year, he had traverſed all Arabia with his army, and entered the province of *Lachſa*. In Europe, it would be impoſſible to conduct an army, in ſo ſhort a time, through ſuch an extent of ſtrange and deſart countries. But an army of Arabs are not incumbered with artillery, tents, or ammunition. The ſcanty proviſions which they need are borne by camels; and the ſoldiers, being light-armed, and almoſt naked, fear no fatigue.

Schiech Mecrami enjoys through Arabia the reputation, no leſs of a profound theologian, than of a valiant warrior. His religious opinions differ eſſentially from thoſe of the ſtanding ſects among the Muſſulmans. He honours Mahomet as the Prophet of God, but looks with little reſpect on his ſucceſſors and commentators. Some of the more ſenſible Arabs ſay, that this Schiech has found means to avail himſelf of heaven, even in this life; for, to uſe their expreſ-

ſion,

ſion, he ſells paradiſe by the yard; and aſſigns more or leſs honourable places in that manſion according to the ſums paid him. Simple, ſuperſtitious perſons actually purchaſe aſſignments upon heaven, from him and his procurators, and hope to profit by them. A Perſian, of the province of *Kirman* too, has lately begun to iſſue ſimilar bills upon heaven, and has gained conſiderably by the traffic. The people of the Eaſt appear to approach daily nearer to the ingenious invention of the Europeans in theſe matters.

The knowledge of many ſecrets, and, among others, of one for obtaining rain when he pleaſes, is likewiſe aſcribed to this Schiech. When the country ſuffers by drought, he appoints a faſt, and after it a public proceſſion, in which all muſt aſſiſt, with an air of humility, without their turbans, and in a garb ſuitably mean. Some Arabs of diſtinction aſſured me, that this never fails to procure an immediate fall of rain.

The capital of this ſmall kingdom is Nedsjeran, an ancient city, famous in Arabian hiſtory. The other towns in it are places of little conſequence.

The ſmall diſtrict of Kachtan lies among the mountains, three days journey northward from Nedsjeran. At Loheya, I ſaw a perſon of diſ- tinction

tinction from that country, who had been at Sana with horses for the Imam. He became suspicious of my intentions, when I put some questions to him respecting his country, and would give me no information. All that I could learn concerning Kachtan, was, that it is governed by a peculiar Schiech.

CHAP. VIII.

Of the Principalities of Nehhm and Khaulan.

NEHHM is a small district between Dsjof and Haschid-u-Bekil. The present Schiech, who is of a warlike character, and often troublesome to the Imam, is an independent prince. He possesses a few small inconsiderable towns, with a fertile mountain, on which are many villages. The inhabitants of *Deiban* are free; but they always join the Schiech of Nehhm in his wars with the Imam.

The small district of Khaulan, which is different from that of the same name of which some account has already been given, lies a few leagues south-east from Sana. It is governed by an independent Schiech, the representative of a very ancient family. Schiech *Rajech Khaulani*, who reigned in 1763, dwelled at Sana, being general of the Imam's troops. His ordinary place

place of residence is at *Beit Rodsje*, a ſmall town in his own dominions.

In this principality is the ſmall city of *Tanaeim*, famous among the Jews of Arabia, who had anciently their chief ſeat, with many ſpacious ſynagogues, in it. At preſent it is almoſt deſolate; and few Jews are among its inhabitants. *Beit el Kibſi* is a village inhabited ſolely by Sherriffes, one of whom muſt always be at the head of the caravan which goes annually from Sana to Mecca. This caravan conſiſts of about three thouſand perſons, and is forty-five days upon the road, although the whole length of the journey be not more than an hundred German miles, at leaſt if it could be travelled in a ſtraight line.

Several places, which once pertained to the prince of Khaulan, have been, by degrees, annexed to the dominions of the Imam.

CHAP. IX.

Of the Country of Dsjof.

THIS great province of Yemen extends ſouthward from Nedsjeran to Hadramaut, and eaſtward from Haſchid-u-Bekil to the Deſart, by which Yemen is ſeparated from Oman. It is full of ſandy and deſart plains. In ſeveral pla-

ces,

ces, however, the inhabitants want neither cheefe, nor durra, nor any other of the necef-faries of life. The horfes and camels of Dsjof are greatly in requeft in the Imam's dominions.

The country of Dsjof is divided into *Bellad el Bedoui*, that diftrict which is occupied by wandering Arabs; *Bellad es Saladin*, the high-land diftrict, governed by independent chiefs, who take the title of *Sultan;* and *Bellad es Sche-raf*, the diftrict in which the fupreme power is poffeffed by Sherriffes.

The wandering Arabs in this country are of a martial character. In their military expedi-tions they ride upon horfes or camels. Their arms are a lance, a fabre, and fometimes a match-firelock. Sometimes they put on coats of mail, a piece of defenfive armour which the other Arabs have ceafed to wear. They are not a little troublefome to their neighbours, who are fettled in villages,----plundering them, and often carrying off their young women. But neither thefe, nor any other of the Bedouins, are ferocioufly cruel; they only rob ftrangers, but never kill them. Thefe Bedouins of Dsjof are faid to have uncommon talents for poetry, and to excel all the other Arabs in this elegant art.

In the diftrict of Bellad es Saladin are many petty fovereigns. Of thefe, none was named to

me

me but the Sultan of *Baham*. The title of Sultan is no where used in Arabia, except in Dsjof and Jafa. It seems to be applied to distinguish the Schiechs of the Highlanders from those of the Bedouins.

The most considerable princes in the district of Bellad es Scheraf, are the three Sherriffes of *Mareb*, *Harib*, and *Rachvan*. But the first, although chief of the descendants of Mahomet in this country, possesses only the town of Mareb, with some adjacent villages.

Mareb, though consisting only of about three hundred poor houses, is the capital of the province. It is situate sixteen leagues north-east from Sana. It was known to the ancients as the capital of the Sabeans, by the name of *Mariaba*. It is not certain whether it was ever called *Saba*. In its neighbourhood are some ruins, which are pretended to be the remains of the palace of Queen *Balkis*. But there is no inscription to confirm or refute this assertion.

The Sabeans had a reservoir or bason for water, which was anciently famous, and which I often heard talked of in Arabia; but nobody could give me an exact description of it, except one man of rank, who had been born at Mareb, and had always lived there. He told me, that the famous reservoir, called by the Arabs *Sitte Mareb*, was a narrow valley between two ranges of

 hills,

hills, and a day's journey in length. Six or seven ſmall rivers meet in that valley, holding their courſe ſouth and ſouth-weſt, and advancing from the territories of the Imam. Some of theſe rivers contain fiſhes, and their waters flow through the whole year; others are dry, except in the rainy ſeaſon. The two ranges of hills which confine this valley, approach ſo near to each other upon the eaſtern end, that the intermediate ſpace may be croſſed in five or ſix minutes. To confine the waters in the rainy ſeaſon, the entrance into the valley was here ſhut up by a high and thick wall; and, as outlets, through which the water thus collected, might be conveyed, in the ſeaſon of drought, to water the neighbouring fields,----three large flood-gates were formed in the wall, one above another. The wall was fifty feet high, and built of large hewn ſtones. Its ruins are ſtill to be ſeen. But the waters, which it uſed formerly to confine, are now loſt among the ſands, after running only a ſhort way.

Thus was there nothing incredibly wonderful in the true account of the Sabæan reſervoir. Similar, although much ſmaller reſervoirs, are formed at the roots of the mountains in many places through Yemen. Near Conſtantinople is a vale, the entrance into which is likewiſe ſhut up by a wall to confine the water, which is conveyed

veyed thence in aqueducts into the capital of the Ottoman empire.

The tradition, that the city of Mareb was deſtroyed by a deluge, occaſioned by the ſudden burſting of the wall, has entirely the air of a popular fable. It ſeems more probable, that the wall, being neglected, fell gradually into diſrepair, when the kingdom of the Sabæans declined. But the ruin of the wall proved fatal to the city in a different way. The neighbouring fields, when no longer watered from the reſervoir, became waſte and barren; and the city was thus left without means of ſubſiſtence. Beſides, Mareb is not ſo ſituate that it could ſuffer an inundation in conſequence of the demolition of the wall. It ſtands upon a ſmall eminence, at a league's diſtance from it, upon the water ſide.

The fertility of the diſtrict might be renewed by the reparation of this work. But, ſuch undertakings can be executed only by opulent ſovereigns. *Mariaba* was the ſeat of a powerful prince, who reigned over Yemen and Hadramaut. *Mareb* is but the abode of a poor Sherriffe, who can ſcarcely withſtand the encroachments of feeble neighbours.

The only other place in the country of Dsjof, that I heard of as remarkable, is *Kaſſer el Nat*,

a citadel which ſtands upon a lofty hill, and was built by the Hamjare princes.

CHAP. X.

Of the Country of Jafa.

THIS territory is ſurrounded by Aden, ſome part of the Imam's dominions, and the extenſive province of Hadramaut. It is fertile, and abounds particularly in coffee and cattle.

It was formerly under the dominion of the Imam; but, in the end of the laſt century, the inhabitants revolted, and made themſelves independent. They are governed at preſent by three ſovereign princes, who have conquered alſo a part of the province of Hadramaut. Thoſe princes are, 1. The Sultan of *Reſſes*, who reſides at *Medsjeba*; 2. The Sultan of *Moſaka*, who takes his title from the place of his reſidence; 3. The Sultan of *Kara*, who reſides in a caſtle upon the mountain of Kara.

One of theſe Sultans of Jafa likewiſe poſſeſſes *Schæbbr*, a ſea-port town, from which incenſe, but inferior in quality to that of India, is exported. Nobody could inform me concerning the interior parts of this diſtrict of *Schæbbr*.

Bellad Schafel, and *Ed Dahla*, are the dominions of two petty Schiechs. *Medina el Asfal*,

is a city famous for the tombs of various ſaints. The inhabitants are conſequently Sunnites.

SECTION XIX.

OF THE DOMINIONS OF THE IMAM OF SANA.

CHAP. I.

Of the Extent and Diviſions of the Imam's Dominions.

SPEAKING of Yemen in general, I unavoidably gave ſome account of that part of this province which is ſubject to the Imam. The ſame intermixture of fertile and barren territory, and the ſame productions, appear every where through the whole province. The Imam, however, ſeems to be maſter of the richeſt, the moſt agreeable, and the moſt intereſting part of this tract of country.

It would not be eaſy to explain diſtinctly the extent and limits of this ſovereign's territories, as they are ſo interſected by the domains of a number of petty princes. On the north ſide, they

they meet the territory of Haſchid B kil; weſtward they are bounded by the principality of Abu-Ariſch and the Arabic Gulph; to the ſouth by the principality of Aden; and on the eaſt by the territories of Dsjof and Jafa.

The general diviſion of Yemen into *Tehama*, the Lowlands, and *Djebal*, the Highlands, obtains in the Imam's dominions, as well as elſewhere. Upon this grand diviſion depends the ſubdiviſion of the kingdom of Sana into thirty governments or counties. Tehama contains ſix of theſe governments, and the highland country twenty-four.

Theſe ſmall governments are not all alike populous or remarkable. It would be a tedious and ſuperfluous labour, therefore, to enumerate the names of all the towns and villages contained in them. I ſhall content myſelf with taking notice of the principal of thoſe, after I have given ſome general account of the Sovereign of theſe dominions, and of the nature of his government.

As there are, in the territory of the Imam, many Schiechs diſperſed among the mountains, who acknowledge not his authority, and are but in a very ſlight degree dependent upon him; I ſhall be more careful to take notice of theſe independent Lords, than of the petty towns and villages. The reader will be more entertained by an account of the

the political conſtitution under which this ſingular people are united, than he could poſſibly be by a liſt of Arabic names.

CHAP. II.

Origin and Hiſtory of the Imams.

In the abſtract of the revolutions of Arabia, I have briefly mentioned that by which the expulſion of the Turks was accompliſhed. This event took place in 1630; and, from this period, are we to date the elevation of the preſent royal family of Sana. Their great anceſtor is *Khaſſem Abu Mahomed*, who was the chief author of that revolution.

Khaſſem was deſcended from Mahomet by Imam *Hadi*, who is buried at Saade, where his poſterity ſtill reign. From him are ſprung both the Imams of Saade, and the princes of Kaukeban, whom the Turks could never ſubdue. Khaſſem lived as a private perſon, upon the revenue of an eſtate which had been left him by his anceſtors, upon the mountain of *Schaehara*, north-eaſt from Loheya. Although but a private individual, he enjoyed the friendſhip of the independent Schiechs in the Highlands; and, ſeeing the Turks to be odious to his countrymen, he, with the aid of thoſe Schiechs, attacked the Pachas, and,

and, by degrees, expelled them out of all the cities of Yemen. Thus attaining the dignity of a Sovereign Prince, and aſſuming the title of Sejid Khaſſem, he ſtill continued, however, to reſide upon the mountains of Schaehara, and died there, after a reign of nine years. The gratitude of the nation honoured him with the epithet *Great;* and he has accordingly been denominated *Khaſſem el Kbir*, or Khaſſem the Great.

After this revolution, the ancient royal family of Kaukeban, being obliged to yield its prerogatives to the family of Khaſſem, the eldeſt ſon of Khaſſem aſſumed the title of *Imam*, and the name of *Metwokkel Allah*. The Imam is properly the clerygman who ſays public prayers in the moſques. The royal ſucceſſors of Mahomet have continued the practice of performing theſe religous ſervices, in proof that they enjoy ſpiritual, no leſs than temporal power. Various Arabian Princes, who dare not aſſume the title of Caliph, content themſelves with that of Imam, or *Emir el Mumenim*, Prince of the Faithful. All thoſe Sovereigns, thus inveſted with ſpiritual authority, whether Caliphs or Imams, obſerve the ancient cuſtom of changing their name, like the Popes in Chriſtendom, when they mount the throne. This change ſeems to indicate, that the whole character of the man is entirely altered, upon

upon his being invested with an employment, which impresses a degree of sanctity upon the character.

Imam Metwokkel Allah proceeded to deliver his country from the Turks, who do not appear to have made any very vigorous efforts to maintain themselves in so remote a conquest, by which they were rather losers than gainers. The Arabs honour that Imam as a saint: To spare the public revenue, he, like many other Mahometan Monarchs, earned his livelihood by his labour, employing himself in making caps. He had only one wife, and she contented herself with one household servant. Metwokkel Allah resided at *Doran*, and reigned thirty years.

His son *Mejid Billah* succeeded him; was no less scrupulous than his father with respect to the revenues of the state; and reigned seven years.

His successor was his cousin *Mahadi Achmet*, who, after reigning likewise seven years, and, notwithstanding his devout turn of mind, extending by his conquests the limits of the kingdom, was succeeded by

His nephew *Mejid Billah*. He was proclaimed Imam by the name of *Mahadi Hadi*. This prince had reigned only two years, when *Mahadi Mahomed*, son of Imam Mahadi Achmed, dethroned him, and assumed his place.

This Imam Mahadi Mahomed refided at *Mouabbeb*, and reigned thirty years. The French vifited his court in 1707: An account of the circumftances of which vifit has been publifhed by *La Roque*. *Hamilton* fpeaks alfo of this prince, and fays, that he was eighty years of age in the year 1714. Mahadi Mahomed was continually at war with the confederates of Hafchid-u-Bekil. In the beginning of this conteft, he put his nephew Khaffem at the head of his army, and he proved victorious; but the Imam ungratefully fhut up the fuccefsful general in the citadel of Damar. At a fubfequent period, the Imam's fon being defeated by the confederates, that prince was obliged to releafe Khaffem, and intruft him again with the command of his forces. Khaffem was again victorious; but, before he could return to his uncle's court, another perfon, of the fame family, from Schæhhara, had poffeffed himfelf of the throne, affuming the name of *El Nafer*. However, the ufurper had fcarcely enjoyed the fupreme power two years, when Khaffem expelled him, and afcended the throne under the name of El Metwokkel.

Imam El Metwokkel chofe Sana for the place of his refidence, and there reigned in tranquility for ten years.

After his death, *El Manfor* his fon afcended the throne. But, hardly was he feated upon it, when

when a nephew of Mahadi Mahomed, with the aſſiſtance of the prince of Kaukeban, made himſelf maſter of all the country except Sana. El Manſor, however, found means to ſeize the perſons of the uſurper and his protector, and caſt them both into confinement. He, with the ſame good fortune, repreſſed the rebellion of another of his couſins, and of one of his brothers; and ſhut theſe alſo up for the reſt of life. He reigned one and twenty years.

CHAP. III.

Of El Mahadi, the reigning Imam.

Imam El Mansor left ſeveral ſons, the eldeſt of whom, *Ali*, had naturally the beſt right to ſucceed him. His mother was the firſt wife that his father had married, and daughter to the prince of Kaukeban: Conſequently he was lineally deſcended from Mahomet both by father and mother. But, the princeſs, who was living at Sana in 1763, had not influence or addreſs enough to ſecure the ſucceſſion to her ſon, although it was the general wiſh of the country that he ſhould be ſovereign.

A ſon, who was named Abbas, had been born to El Manſor by a negreſs ſlave. This woman artfully concealed her maſter's death, till the *Kadi*

di *Jachja*, one of El Manſor's principal miniſters, had time to ſecure the troops, and the governors of the provinces, in the intereſt of her ſon Abbas, whom ſhe then made to be proclaimed Imam, by the name of El Mahadi. Prince Ali was thrown into confinement, in which he died in the year 1759.

In the beginning of El Mahadi's reign, the prince of Kaukeban repeatedly diſputed with him the title of Imam. But, being twice defeated, and his beard being burnt in the ſecond engagement by the accidental exploſion of his magazine of powder, he renounced his pretenſions to the character of Imam, and made peace with the Monarch of Sana.

In the year 1750, an army of three thouſand Arabs from Nehhm and Deiban advanced nearly to Sana: But they were routed and diſperſed by the Imam. Seven years after, the confederates of Haſchid-u-Bekil attacked the Imam, and routed his forces. But, in the year following, 1758, the Imam's general ſurpriſed and routed the allies.

Imam El Mahadi Abbas was five and forty years of age, and had reigned ſeventeen years, in 1763. He was of a dark complexion, like his anceſtors by the mother's ſide, and did not at all reſemble the other deſcendants of Mahomet. Had it not been for ſome negro traits, his counrenance

tenance might have been thought a good one. He had twenty brothers, of whom ſome that I ſaw were black as ebony, flat-noſed, and thick-lipped, like the Caffres of the South of Africa. He had married the daughter of a relation, one of the pretenders to the crown of *Taaes;* and, beſide her, ſeveral other free women; but he kept fewer female ſlaves than his father had. El Manſor had more than two hundred of theſe in his haram.

The reigning Imam had a number of ſons; but only four of them were ſo much grown up as to be permitted to appear in public. His relations, who are numerous, live all at Sana; and ſome of them are very well provided for. He has ſeveral uncles; but he leaves all his relations in private ſtations, employing none of them in any public office.

On his acceſſion to the throne, he continued Kadi Jachja, to whom he owed his advancement, for ſome time in the poſt of Prime Miniſter. But, finding that his ſubjects were diſcontented with the adminiſtration of *Jachja*, and ſtill regretted Ali, who, before his death, had written an affecting letter to his brother; the Imam ſacrificed his miniſter to the public hatred, depoſing him, confiſcating his effects, and throwing himſelf and his confidential ſervant into priſon. The degraded miniſter was reſtored to liberty

ſoon

ſoon after our arrival at Sana. But, inſtead of reſtoring his effects, the Imam only allowed him a ſmall penſion, which was ſcarcely enough to make him live.

CHAP. IV.

Hiſtory of Schiech Abd Urrab.

Of the enemies with whom Imam El Mahadi had to contend, the moſt formidable, both by genius and courage, was Schiech Abd Urrab of *Hodsjerie*. When ſpeaking of the ſiege of *Taaes*, I mentioned by the way ſomething of the adventures of this Schiech, who is regarded as a hero among his countrymen. I found his hiſtory intereſting, and ſhall now enter into it more at length, becauſe it involves ſeveral particulars illuſtrative of the principles of the Imam's government, and of the general manners of the Arabs.

Abd Urrab, ſon to a *Nakib* or General, who was governor of a ſmall province, ſucceeded his father in the government. The Imam, pleaſed with his ſervices, conferred on him the government of *Kataba*, which was more conſiderable; and at the ſame time intruſted him with a commiſſion to demoliſh the caſtles of ſome neighbouring lords. The zeal with which he carried this

this order into execution, raiſed him many enemies among the nobility; the moſt bitter of whom was a Nakib, of the ancient family of *Wadei*, who, among others, had loſt his caſtle.

This Nakib prepoſſeſſed the Imam againſt Abd Urrab, by accuſing him of rebellion; and obtained three thouſand men to reduce him to obedience. With this army, he beſieged the pretended rebel for eleven months in Kataba, the capital of the diſtrict under his government. When Abd Urrab could no longer hold out, he ſallied forth with ſix hundred men, made his way through the midſt of the enemy, and retired to the diſtrict of Hodsjerie, where his friends opened to him the gates of their fortreſſes, and acknowledged him their Schiech. Another army, ſent by the Imam to beſiege him here, was as unſucceſsful as the firſt.

As yet, the new Schiech had only ſtood upon the defenſive; but, beginning now to feel his ſtrength, he attacked the dominions of the Imam, made himſelf maſter of various places, and levied heavy contributions. The Imam, unable to reduce him to obedience, entered into an alliance againſt him with the prince of *Aden*. Abd Urrab upon this entered Aden, beſieged the ſovereign in his capital, and forced a large ſum of money from him. The I-

mam

mam on this occaſion entirely abandoned his ally.

In the account of the ſiege of *Taaes*, I have already related in what manner the Imam concluded a peace with the Schiech, and how the latter took that city. The conditions, I may here add, were, that the Imam ſhould treat the Schiech as a friend, acknowledge him Shiech of Hodsjerie, and renounce all his own pretenſions to the ſovereignty of that province. This engagement the Imam not only confirmed with ſeven oaths; but, according to a prevalent cuſtom in the Eaſt, ſent to the Schiech the copy of the Koran upon which he had ſworn, and the roſary which he uſed at prayers, as pledges of his ſincerity. Moreover, his two generals, *El Mas*, and *Achmed el Hamer*, alſo bound themſelves that the Imam ſhould abide by his promiſe.

Truſting to ſo many oaths, to thoſe pledges of faith, and to the aſſurances of the two generals, Abd Urrab yielded to the preſſing invitations of the Imam, and repaired to his court. By the way he was treated with the higheſt marks of reſpect. The inhabitants of Sana went out to meet, and gaze upon him, as a hero. His valour, his addreſs, his noble exploits, were generally talked of with paſſionate admiration.

It is not known whether the Imam had any previous intention of deſtroying him, or became

jealous

jealous of thoſe praiſes, and began to fear that a party might be formed, even in his own capital, in behalf of the rebel. However it might be, the Schiech, ſoon after his arrival, was ſeized, bedaubed on the face and hands with red paint, and, in this condition, placed on a camel, with his face to the tail, and conducted through the ſtreets. His ſiſter, who was at this time in Sana, ſeeing her brother thus maltreated, ſprang from the roof of a houſe, and fell dead at his feet. After being led about in this plight, and ſtill farther abuſed with blows, the Schiech was thrown upon a dunghill, and, at the end of three days, beheaded.

This perfidious act of the Imam moved the indignation of his ſubjects. The two generals, who had pledged themſelves for the ſafety of Abd Urrab, were particularly enraged. The firſt, Nakib *El Mas*, was commander of the national troops; the other, Nakib *Achmed El Hamer*, commanded the mercenaries from Haſchid-u-bekil, and his brother Khaſſem was general of the confederates. Theſe two conſiderate perſons thought that it became them to ſhew their reſentment.

El Hamer, therefore, reproached the Imam for his perfidious cruelty, but was immediately caſt into priſon. El Mas, now more enraged than ever, formed a party to dethrone the Imam;

but the prince preventing him, made coffee to be given him, upon a friendly viſit; by the effects of which the Nakib died before he could leave the palace.

As ſoon as Khaſſem received notice of the impriſonment of his brother El Hamer, he attacked the Imam's dominions with the forces of the confederates; but happening to loſe his ſon in a ſkirmiſh, he retreated home. The Imam, fearing new movements on the part of the allies of Haſchid-u-bekil, ſet Nakib El Hamer at liberty, by beheading him in priſon. Since that time, the allies have never ceaſed avenging his death, by inroads upon the dominions of the Imam; in which they burnt ſeveral cities, ſoon after our arrival in Arabia.

The conduct of the Imam, in reſpect to this unfortunate Schiech of Hodsjerie, has rendered him odious to his neighbours and ſubjects, and may probably occaſion his depoſition from the throne, and premature death.

CHAP. V.

Of the Conſtitution and Government of the Dominions of Sana.

THE throne of Yemen is hereditary. If generally approved of by the ſubjects, the eldeſt legitimate ſon of an Imam is his rightful ſucceſſor.

But

But, the revolutions which I have briefly narrated, ſhew, that this order of ſucceſſion is often violated. In the deſpotic governments of the Eaſt, indeed, no order can be cloſely obſerved, becauſe there are no fundamental laws. The practice of polygamy has alſo a tendency to confound the order of ſucceſſion in Aſia, as it often happens, that brothers, by different mothers, found their pretenſions to ſucceed their father upon grounds equally falſe, or equally ſpecious. The blind preference of a father, ſunk into dotage, or the intrigues of a favourite, in ſuch caſes, determine the difference.

The Imam is an abſolute prince, and the more ſo for uniting in his own perſon ſupreme authority, both ſpiritual and temporal, over his ſubjects. His juriſdiction in eccleſiaſtical matters, however, extends not over the dominions of other ſovereigns of the ſame ſect. Theſe ſtates have each a Mufti or Cadi for its ſpiritual uſe.

Although the Imam be abſolute, he is checked in the exerciſe of his authority by the ſupreme tribunal of Sana, of which he is only preſident. This tribunal, conſiſting of a certain number of Kadis, poſſeſſes the ſole power of life and death. The Imam may not order any of his ſubjects for execution, but ſuch as have been condemned in conſequence of a criminal proſecution before this Court. The Kadis are generally eſteemed

to

to be perſons of incorruptible integrity, of blameleſs lives, and devoted to the faithful diſcharge of their duties. They are not changed here ſo often as in Turkey, but hold their offices uſually for life.

Yet, when one of theſe Monarchs is diſpoſed to abuſe his authority, he can break through any reſtraints impoſed upon him by this tribunal. The aſſeſſors are nominated by the Imam, and removeable at his pleaſure. He has it thus in his power to extort their ſuffrages by threatening them with diſgrace. But, the ſovereigns of Sana have never found their advantage in having recourſe to violent meaſures. Acts of tyranny have commonly ended in the depoſition of the Prince who hazarded them. This fate ſeems to await the preſent Imam, whoſe cruelty and extortion have nearly wearied out the patience of his ſubjects.

At the Imam's court, public offices are many, and titles of honour few. The firſt Miniſter has no other title but *Fakih ;* an appellation ſo vague, that his ſecretaries, and men of learning who think themſelves in any degree above the vulgar, aſſume it as well as the Miniſter. The other Miniſters, the Secretary of State, the Superintendant of pious eſtabliſhments, the Surveyor-general of public buildings, the Inſpector of the camels, and, by conſequence, all thoſe who occupy the firſt

em-

employments, are, in the ſame manner, only Fakihs, without any other title of honour to diſtinguiſh them.

Every petty diſtrict in the dominions of the Imam has its governor. If not a Prince, or one of the higher nobility, this governor is called *Wali* and *Dola;* or ſometimes Emir, when he happens to be a perſon of low birth. I have already remarked, that the Sovereigns of Sana find it generally the beſt policy to confer thoſe governments upon men who have riſen merely by perſonal merit, rather than upon their nobles.

A Dola in Yemen is much ſuch a another as a Pacha in Turkey, only acting upon a narrower ſtage. He commands the forces ſtationed in in his province, regulates the police, and collects the taxes. From lucrative governments, the Dolas are recalled every two or three years, to prevent their accumulating too much wealth. When the Imam continues a Dola in his office, he ſends him a horſe, a ſabre, and robes. All are obliged to render an account, from time to time, of their adminiſtration; and, when guilty of high miſdemeanors, or convicted of malverſations in office, they are puniſhed by impriſonment, or by confiſcation of their property, but ſeldom capitally. Sometimes a Dola, who has been thus diſgraced, is raiſed from priſon to an office

office of greater confequence than that of which he was divefted. This cuftom marks the character of defpotifm, where honour, and degradation by punifhment, of confequence, are utterly unknown.

In every little town, a Sub-dola, with a fmall garrifon, confifting fometimes of only five or fix soldiers, refide, to maintain order. The chief of a large village is a Schiech; he of a fmall one, a *Hakim*.

The Dolas of confiderable governments are attended by a *Bafkateb* or comptroller, whofe bufinefs is to keep a ftrict eye upon their conduct, and to inform the Imam of what is going forward. This fpy often fucceeds the Governor who has been removed upon his reprefentation; but another Bafkateb is, at the fame time, fent to do for him what he did for his predeceffor.

Every city in which a Dola refides has alfo a a Kadi, dependent on the chief Kadi of Sana. The Kadi is fole judge in civil and ecclefiaftical affairs; nor may the Dola interfere to contradict his fentences, or render them inefficacious. The Kadis in the provinces, no lefs than in the capital, are in high reputation for wifdom and integrity.

In the fea-port towns, the *Emir Bahrr*, who is infpector of the port, enjoys the chief authority under the Dola. In other towns, the chief Magi-

ftrate

ſtrate is denominated *Schiech el Belled.* He it is who levies the taxes, and determines what each individual muſt pay. The *Emir es Souk*, regulates ſales and markets. In Yemen the poſt of keeper of the priſon is honourable, and an object of ambition.

CHAP. VI.

Of the Revenues of the Imam.

It is no doubt difficult for a traveller to gain any tolerably accurate knowledge of the public revenue of a ſtate in which he ſpends only a ſhort time. In Arabia it is peculiarly difficult; as he muſt here be very cautious in putting queſtions, that he may not render himſelf ſuſpected among a nation of whom ſo few have any knowledge of public affairs.

I however had the advantage of conſulting upon this head a man who had held employments, in which he could not avoid making himſelf acquainted with the ſtate of the Imam's finances. This perſon was *Oræki* the Jew, ſurveyor-general of the buildings, who had been the favourite of two ſucceſſive Imams, and of whoſe adventures I have given ſome account in the narrative of our journey to Sana.

By

By this Jew's calculation, the revenues of Imam El Mahadi Mahomet amounted to 830,000 crowns in the month. But the reigning family having loſt a number of provinces, *Kataba*, *Aden*, *Abu Ariſch*, and *Taæs*, with part of *Bellad Anes* and *Harras*, and having beſtowed the diſtricts of *Oſab* and *Mechader* in fief, El Manſor's monthly income was thus reduced to 300,000 crowns. The preſent Imam had recovered ſome of the diſmembered territories, and had acquired others which had never before belonged to the empire. His revenue might therefore be nearly 500,000 crowns a-month.

But from this I cannot make an eſtimate of the Imam's wealth; for Oræki the Jew could give me no information concerning his expenditure. In the provinces, I was told, every Dola pays the troops belonging to his government; defrays the charges of the police; and, after deducting all that the public expences require, remits the ſurplus to the Imam.

This revenue ariſes from a land and a poll tax of long ſtanding, and from duties payable upon articles of merchandiſe. Coffee affords a very conſiderable tax. Before it can be put a-board a ſhip for exportation, the Imam muſt receive a fourth part of the price for which it was ſold. It is remarkable, that Pliny even mentions it as an

an old custom for the Arabs to grant their princes a fourth of the value of their productions (L.)

CHAP. VII.

Of the Military Force of Sana.

THE Imam keeps up a body of regular troops; but their precise number I could not learn. According to common opinion, it consists ordinarily of four thousand infantry, raised chiefly in Haschid-u-Bekil, and of one thousand cavalry.

The principal commanding officers of this army were the four Schiechs of *Hamdan*, *Wada*, *Sefian*, and *Khaulan*. Beside these four general officers of high birth, many *Nakibs* or officers of inferior descent, some of whom had even been slaves in their youth, were also in the army. Nakib is the highest title that the Imam can confer. Schiech is a title that can only come by descent, and is peculiar to sovereign princes and independent lords.

In time of peace, a soldier serving in the cavalry has nothing to do but to take care of his horse, and attend the Imam or Dolá to the mosque, according as he happens to be quartered at Sana, or in one of the provinces. The Arabs are extremely attentive to the breeding and management of their horses. Each horse is

under the care of a particular groom. Their heads are left at liberty; but, to hinder them from kicking, they are confined almoſt cloſe to the ground by the legs. After conducting their maſter home from the moſque, the cavalry perform their exerciſe, which conſiſts merely in riding after one another at full gallop with their lances couched. As the nights are very cold in Yemen, cloths are always put upon the horſes, except when they are ridden.

Moſt of thoſe who ſerve in the cavalry have likewiſe civil employments, in which they occupy themſelves in time of peace. Their arms are lances and ſabres. Some carry piſtols in the holſters of the ſaddle. They know nothing of the uſe of uniforms; every one dreſſes after his own fancy.

The infantry in the garriſons are equally unemployed; they never ſtand as centinels but at the gates of cities. The Dola is attended by foot-guards likewiſe to the moſque; they march in rank and file. Four men in arms leap before them with antic geſtures. On his return from the moſque, they ſalute him with ſome irregular diſcharges of muſquetry. This too is all the exerciſe uſed by the infantry.

They are ſtill more unſuitably clothed than the cavalry. The greater part wear nothing but a piece of linen about their loins, and a handker-

handkerchief upon their heads. Some are a little better dreffed, with a blue cap of linen and a fhirt.

The Arabs have a fingular way of difplaying their courage in engagements, not unlike the *devotement* to the infernal gods among the ancients. A foldier willing to fignalize his attachment to his mafter, binds up his leg to his thigh, and continues to fire away upon the enemy, till either they be routed, or he himfelf be flain upon the field of battle. I could take this only for a fable when it was firft told me; but I was afterwards convinced of its truth, by a late inftance in the cafe of a Schiech of Hafch-id-u-Bekil, in the Imam's fervice, who devoted himfelf in this manner, in a battle againft his own countrymen. Six flaves charged mufkets for him, which he continued to fire upon the enemy, till being at laft deferted by the Imam's troops, and even by his own fervants, he was cut in pieces.

Thofe armies ufe no artillery. The Arabs know not how to manage cannons. In fome towns they have renegadoes or vagabond Turks for gunners, little lefs ignorant than themfelves.

The Imam, as he has no dread of enemies or corfairs upon the Arabic Gulph, needs not to keep up a naval force. His fubjects are in ge-

neral

neral unſkilled in navigation, as I have had occaſion to remark. The fiſhermen only diſcover ſome degree of courage and dexterity, venturing far out at ſea in ſmall canoes, ſcarcely furniſhed with oars.

CHAP. VIII.

Of the Arts and Commerce of Yemen.

NOTWITHSTANDING the natural abilities of the Arabs, the arts receive no encouragement, and are totally neglected in the Imam's dominions, and no leſs throughout the neighbouring countries. Books are ſcarce in Arabia, becauſe the Arabs have a diſlike of printed characters. Their intricate alphabetical writing is beſt performed with the hand; they can hardly read books from our preſſes. It was for this reaſon, that the attempt of *Ibrahim Effendi* to introduce printing at Conſtantinople failed of ſucceſs, and the renegado was ruined by the project. The Hebrew characters indeed are much eaſier caſt, and therefore the Jewiſh preſſes at Conſtantinople, Smyrna, and Salonica, may poſſibly maintain their ground (M.)

The devotees among the Muſſulmans, and chiefly the ſect of the Sunnites, have a ſtrong abhorrence againſt images; in conſequence of which

which there is neither painter nor fculptor in Yemen; but a great many infcriptions are engraven.

The Turks have fome muficians; but the Arabs never apply to mufic as a feparate art. In Yemen, I never heard any mufical inftrument but the drum and the pipe.

Much gold and filver work is prepared here; but the workers in thefe precious metals are all Jews and Banians. All the current coin too is ftruck by Jews.

All Arabian workmen fit while they work; a habit not confiftent with very great activity. In walking, they have their feet always bare; as the wearing of their fandals would be troublefome. Many work with their feet, with little lefs dexterity than with their hands.

The mills in Yemen are of a very fimple conftruction. But I faw in Tehama an oil-prefs wrought by an ox; and it is furprifing, that the fame mode of operation has never yet been employed in the corn-mills.

The manufactures of a people of fo little induftry cannot but be very trifling. No fabres are manufactured in Yemen, nor any edged weapon, except a fort of crooked knives called *Jambea*. The making of match-firelocks has been attempted here within thefe few years; it fucceeds but indifferently. It is only of late that glafs-

glaſs-works have been eſtabliſhed at Mokha. Some coarſe cloth is manufactured here; but not ſo much as is required for the uſe of the country. Broad-cloths are neither made nor worn here. The Engliſh brought ſome goods of this ſort to Mokha, but were obliged to carry them back to India unſold.

A country, which affords ſo few articles for ſale, cannot have a great trade. Coffee is almoſt the ſole article exported from Yemen; a valuable commodity, in exchange for which many of thoſe things which this country needs from abroad may well be obtained.

I have mentioned the imports in my account of the trade of Mokha. All the commerce of Yemen is carried on by this port, except only that ſome ſmall quantities of coffee are exported by Loheya and Hodeida. What has been ſaid, therefore, of the trade of Mokha, may be conſidered as relating to the trade of all Yemen.

CHAP. IX.

Of the Principal Towns in the Imam's Dominions.

In the travels of our whole party, and in my own ſeparate excurſions, I traverſed a great part of the Imam's dominions, which I have occaſionally deſcribed in the courſe of my narrative. I am

am now therefore only to ſpeak of ſome places more remote from the coaſt, which I had not occaſion to viſit myſelf, and which yet ſeem to deſerve notice. I ſhall mention nothing but what I learned from perſons who had full acceſs to certain information.

I have already given a general deſcription of Tehama, that vaſt plain through which I travelled from one end of it to the other. I have therefore nothing to add to what has been ſaid concerning the governments of *Mokha*, *Hæs*, *Jebid*, *Beit el Fakih*, *Hodeida*, and *Loheya*.

In the highlands I ſaw and have deſcribed the governments of *Sana*, *Damar*, *Jerim*, *Mechader*, *Dsjobla*, *Taæ*, *Bellad Aklan*, *Udden*, *Harras*, and *Moſhak*. The following are the other towns and diſtricts, which I know only by hearſay.

Doran, in which ſeveral Imams reſide, is a very ancient city, ſituate on the declivity of a mountain, not far from the roads between Sana and Damar. The diſtrict is under the goverment of a particular Schiech, as is alſo *Dsjebbel Scherki*, a great mountain in its vicinity.

Kataba is a city governed by a Dola, and defended by a ſtrong citadel, lying in a fertile country, through which paſſes a fine river, whoſe waters are diſcharged into the ſea at Aden. In this diſtrict

diſtrict is a range of wild and lofty mountains, bordering on the territories of the Imam.

Hodjerie was originally a diſtrict and government belonging to Sana; became afterwards the domain of the famous Schiech Abd Urrab; but is now reunited to the dominions of the Imam. It contains *Dimlu*, a ſtrong city, upon a mountain, which *Abulfeda* calls the King's Treaſury; and *Mukatera*, a fortreſs ſaid to be impregnable, which ſtands upon a lofty and precipitous hill, acceſſible only by one narrow path, which is ſhut up by a gate; but fertile on the ſummit in corn, and plentifully ſupplied with water.

Oſab is a diſtrict held in fief from the Imam by one of his relations. In it are a ſmall village, and three ſtrong caſtles, upon hills.

Kuſma is a ſmall town, ſtanding upon a high hill. Its confines I had occaſion to ſee, where it meets Tehama. The mountains in it produce coffee, and extend far through the interior country. They are free Arabs who inhabit them. *Dsjebi*, a town, with a diſtrict of conſiderable extent, in which are a number of independent Schiechs, lies farther northward. Theſe two diſtricts form together the country of *Rema;* the merchants of which are often mentioned in ancient hiſtory. It is a fertile tract of country, abounding chiefly in grapes and coffee.

Homrane,

Homran is an ancient city, with a ruinous citadel. In a hill, in its vicinity, there are ſaid to be three hundred and ſixty reſervoirs for water, cut in the rock. The diſtrict in which it lies, approaches near to the road between Sana and Beit el Fakih. *Burra*, a large and fertile mountain, is comprehended in it.

In the province of *Hoſæſch*, extended over the mountains of *Melhan*, ſtands *Seſekin*, a town of conſiderable ſize.

Manacha is alſo a conſiderable town, and famous for its fairs. It is the ſeat of the Dola of *Harras*. In the heart of his government lies the diſtrict of *Safan*, in which Schiech Mecrami has an almoſt impregnable caſtle, which he took, ſome years ſince, by ſurpriſe.

North-weſt from Sana is a mountainous and extenſive tract of country, which is conſidered as belonging to the Imam. But many Schiechs are in it, who acknowledge not this Prince for their Sovereign. He poſſeſſes, however, a number of towns in it, and governs theſe by Dolas, whoſe authority is commonly confined within the walls of the places of their reſidence. Such are the following:

Tulla, a ſtrong town, with a citadel, in which a Dola reſides, whoſe juriſdiction extends over another ſmall town with a citadel. The reſt of the environs belongs to Schiechs. In this

district is *Schhæhhava*, a large mountain, on which are more than three hundred villages, under the dominion of various Schiechs; famous, too, as having been the seat of *Khassem*, the founder of the reigning family.

Khamir, a fortified town, situate in the middle of the territories of the confederates of Haschid-u-Bekil.—It cost the Imam no small trouble to retain possession of this town.

Medem, the capital of *Hamdan*, in which the Schiech has a palace. This principality is two days journey in length, and one in breadth. It is reckoned among the dominions of Sana, because the reigning chief has been made to acknowledge himself the Imam's vassal.

Amran, a town with a citadel in a fertile country, which once belonged to the allies of Haschid-u-Bekil. *Saad el Khammel*, one of the most ancient and famous kings of Yemen, is interred in this district.

CHAP. X.

Of the Princes and Schiechs within the Dominions of the Imam.

ONE of the most singular and curious facts in the history of Arabia, is, its having always been, even from the most remote antiquity, parcelled out

out among ſuch a number of petty princes and independent lords. The hiſtory of Arabia exhibits, through its whole courſe, nearly the ſame political arrangements which appear to have prevailed in Europe, for ſome centuries, in the middle age; with this difference only, that the Schiechs have ſeldom been in a ſtate of vaſſalage, and never knew the feudal government.

The nature and local circumſtances of Arabia are favourable to the ſpirit of independence, which diſtinguiſhes its inhabitants from other nations. Their deſarts and mountains have always ſecured them from the encroachments of conqueſt. Thoſe inhabiting the plains have indeed been ſubdued; but their ſervitude has been only temporary; and the only foreign powers to whoſe arms they have yielded, have been thoſe bordering on the two gulphs between which this country lies.

Independent Schiechs are therefore to be found among the *Bedouins*, or wandering Arabs, who eſcape oppreſſion in conſequence of the barrenneſs of their lands, and of the facility with which they retire into the deſarts, whither no armies can follow them; and among the *Kobails*, or Arabian Highlanders, who inhabit wild and lofty chains of mountains, yet of ſufficient fertility to afford ſubſiſtence to a frugal race

race, blocked up by their enemies in this retreat.

Of the latter are the Schiechs eſtabliſhed within the Imam's dominions. The hills which they occupy are high and precipitous, yet cultivated up to their loftieſt peaks, and abounding in productions of various ſorts. Theſe hills are very difficult of acceſs; and the paſſes through the vallies are uſually barred, either by fortifications, or by caſtles upon inſulated rocks. A circumſtance, to ſhew with what eaſe the Schiechs defend themſelves, is, that the Imams, altho' they had little difficulty in expelling the Turks from the low country, have never been able, with all their efforts, to reduce thoſe Highlanders, except only a ſmall number who have been brought to recognize their territorial ſuperiority.

I could not learn the names, either of all thoſe Schiechs, or of their dominions. From the few, however, that came to my knowledge, one may conceive how numerous they are; ſince the domains of ſo many are intermixed through territories of no greater extent than thoſe of the Imam of Sana.

There is not one independent Schiech in the Tehama. But, not far from the royal reſidence, in the province of Sana, is a tribe of Bedouins, denominated *Beni Dabbean*.

In

In the government of *Bellad Anes* are two Schiechs of eminence, the Schiech of *Bellad Anes*, and of the mountain of *Scherki*.

The lofty and extenſive mountain of *Sumara* belongs in part to Schiech *Wadey*, and partly to the Schiech of *Beni Haſſan*: Theſe are both vaſſals to the Imam. But the town of *Hoſæch*, in the vicinity of this mountain, is ruled by an independent Schiech.

The famous hill of *Sabbar*, which I mentioned in my account of Taæs, is ſaid to be parcelled out among more than a hundred free and hereditary Schiechs, perfectly independent of the Imam, although ſurrounded on all hands by his territories. This fertile mountain conſiſts of a chain of hills of various heights.

In the government of *Hodsjerie* are the Schiechs of *Manſora* and *Aſæs*. The diſtrict of *Beni Juſof*, and the hill of *Habbeſchi*, contain alſo a good number of hereditary independent lords.

I have already ſpoken of the prince of *Beni Aklan*, who reſides at *Dorebat*, and of the independent Schiechs who poſſeſs Mount *Kamara*, lying within this principality. In giving an account of my excurſion through the highlands of Yemen, in company with Mr Forſkal, I at the ſame time mentioned the prince of *Udden*, and his dominions. In nobility of family, and dignity

nity of rank, these two princes are inferior to none in Arabia.

The prince of *Osab* is of the Imam's family, and a vassal to that prince; his principality being a territory that has been detached from the dominions of Sana.

In no district are there a greater number of considerable Schiechs than in *Kusma*, the most western range of the coffee mountains. This district, consisting entirely of precipitous hills, planted with coffee-trees to the very summits, is naturally populous, in consequence of affording so profitable a produce as coffee, in such abundance. Hence it is, that those gentry are here so rich and numerous. I was told of more than thirty, who draw large revenues from the markets within their dominions, at which an astonishing quantity of coffee is sold. These Schiechs are all independent, and reside in fortified castles upon the mountains.

The government of *Dsjebi* being, wlth respect to external appearance, soil, and productions, precisely of the same character as Kusma, is, like it, full of Schiechs of eminence. I learned the names of a dozen of them. They live in the same style as the others.

On Mount *Harras*, a large hill, fertile in vines, are likewise some castles, belonging to independent

dependent lords. This, among other diſtricts, was ſeized by Schiech *Mecrami*.

In the territories which have been conquered by the Imams from the allies of Haſchid-u-bekil, are ſtill many free domains. Among ten or a dozen of the moſt eminent Schiechs, are the Schiechs *Beni Aſchiab*, *Shemſan*, and *Marani*. Near *Tulla*, is alſo *Sejid Machſen* of *Hadsje*, a principality anciently held under the reigning family.

The mountain *Schæhhara*, with its three hundred villages, is ſhared out among a great many Schiechs, moſt of whom were related to the royal family before its elevation to throne of Sana.

The prince of Hamdan is diſtinguiſhed for his power, and the antiquity of his family; he being deſcended from the tribe of Hamdan, which was known long before the days of Mahomet. Yet, with theſe advantages, he has been reduced to a ſtate of vaſſalage, probably becauſe his country was too plain and too narrow for defence againſt an enemy. In this principality is *Muakeb*, a city of a ſingular conſtruction; its houſes are all cut out in the natural rock.

From this detail, it appears, that the ſtate of Yemen is not unlike to that of Germany. The Arabs want only a head; they have princes, a body of nobility, and an ariſtocratic league.

But

But their conſtitution is not of recent origin; nor did it take its riſe in the foreſts. It is as ancient as ſociety itſelf, and will probably laſt while the country endures in which nature has eſtabliſhed it.

SECTION XX.

OF THE PROVINCE OF HADRAMAUT.

CHAP. I.

Of the General Character, and of the Commerce of this Province.

Hadramaut is bounded, on the weſt by Yemen, on the ſouth-eaſt by the ocean, on the north-eaſt by Oman, and on the north by a great deſart. It comprehends a wide extent of country, eſpecially if, with the Arabians, we include in it the diſtrict of *Mahhra.* Mahhra ſeems to be like Tehama, a ſandy plain, extending in breadth, from the ſhores of the ocean backward to where the hill country commences.

Theſe plains have probably been once covered by the ſea.

Such being the ſtate of the coaſt, and of the Highlands, Hadramaut, like Yemen, exhibits great diverſities of ſoil and ſurface. Some parts of it are dry and deſart; but the hills are extremely fertile, and are interſected by well-watered vales.

The inhabitants of this province, too, are divided, like thoſe of Yemen, into Arabs ſettled in towns, wandering Bedouins, and Kobails or Highlanders. A native of Hadramaut, with whom I had opportunities of converſing, deſcribed his country as the ſeat of ſcience and religion. The other Arabs are leſs favourable in their accounts, and not without reaſon, if one may judge from the coarſeneſs of the dialect ſpoken in this province. It differs ſo conſiderably from that of Yemen, that I needed an interpreter to aſſiſt me in converſing with the perſon who entertained me with the above pompous elogium of his country. The religion of his countrymen muſt be a tiſſue of fantaſtic pieces of ſuperſtition; for the Sunnites are the prevalent ſect among them.

Arabia the Happy, comprehending, as I have above remarked, the two provinces of Yemen and Hadramaut, enjoyed, in the remoteſt times, a very extenſive commerce. Its exports con-

fisted not only in its own productions, but in those of India likewise, which were brought into its harbours, upon the shores of the ocean, by vessels from India. As the navigation of the Arabic Gulph was always reckoned dangerous, those articles of merchandise were conveyed by land into Egypt and Syria. The caravans were a source of wealth to the whole nation; the inhabitants of the towns gained by purchases and sales, and the Bedouins by hiring out their camels. There is, therefore, the greatest truth in the accounts of the ancients, which describe so pompously the opulence of the Happy Arabia, although its present state be far from flourishing.

Since the Europeans have discovered a different rout to India, the trade of South Arabia has necessarily declined. To Yemen the loss is made up by the exportation of such immense quantities of coffee; a traffic begun two centuries ago, and still encreasing: But Hadramaut, producing little coffee, has no such resource, and is therefore not likely to recover suddenly from the disadvantages which it has suffered by the loss of its Indian trade.

Yet this province still carries on some trade in its native productions; for these, ships from *Maskat* visit its harbours upon the ocean. The little coffee which it affords, incense, gum Ara-

bic,

bic, dragon's-blood, myrrh, and aloes, are the articles of this trade. The incenſe of Arabia is not of the very beſt quality; but the aloes of *Soccatra*, an iſle belonging to the princes of Hadramaut, has been always in the very higheſt eſtimation.

The inhabitants of Hadramaut have likewiſe ſome trivial manufactures. Yemen is furniſhed from this province with coarſe cloths, carpets, and the knives called *Jambea*, which are hung from the girdle. But the inhabitants of Hadramaut being averſe to a maritime life, the trade from their ſea ports is all carried on in foreign bottoms (M.)

CHAP. II.

Of the Principal Towns in Hadramaut.

THERE are in Hadramaut a good many conſiderable towns, which were known to the ancients, perhaps better than they are at preſent. Notwithſtanding the pains which I took, I could learn the names only of a few of thoſe places. What I know of the reſt, I had from ſome perſons not very well acquainted with the preſent ſtate of Hadramaut. I ſhall repeat what was told me concerning ſome of thoſe cities.

Schibam,

Schibam, a large city, and the ſeat of a powerful prince, is eight days journey diſtant from *Sana*, and ten from *Mareb*. An Arabian from Mareb informed me, that he had not found a ſingle village in *Dsjof*, on his way from his native city; but that, as he travelled through Hadramaut, he had been in ſeveral conſiderable towns. *Schibam* ſeems to be the *Saba* of the ancients, from which the Sabeans were denominated. This people occupied the ſouthern parts of Arabia, before Mareb became the capital of their empire.

Doan, in which a Schiech reſides, is five and twenty days journey eaſtward from Sana, and eleven from *Keſchim*. An inhabitant of Doan, whom I met with in Yemen, told me, that it was a larger and more elegant city than Sana.

Dafar is a well known ſea-port town, from which incenſe, called in Arabia *Oliban* or *Liban*, is exported. This incenſe is not nearly ſo good as that of India. The Arabians are blamed for ſelling both their incenſe and their gum without purifying them. This neglect occaſions a deterioration in the quality, and a reduction in the price. A Schiech likewiſe reſides in *Dafar*.

Keſchim is a ſea-port town, and the ſeat of a ſovereign prince. Its inhabitants are ſaid to be highly civilized, and to receive all ſtrangers hoſpitably.

pitably. The Engliſh ſometimes viſit this harbour.

Merbat and *Haſek* are two cities, known only for the traffic which their inhabitants carry on in incenſe produced in that neighbourhood. The quantity of this incenſe is not ſo conſiderable as that which comes from Dafar; but it is better in quality than that from *Schæhhr*. The great conſumption of incenſe in the Indian temples, and even in private houſes, through ſome countries in the Eaſt, is what chiefly occaſions the demand for this article. It is not uſed in the moſques.

Ainad is a conſiderable town, thirteen days journey from *Keſchim*, and ſeven from Schæhhr. An inhabitant of this town whom I ſaw in Maſkat, told me, what divers other Arabians confirmed, that the tomb of the ancient prophet *Kachtan* or *Jaktan*, mentioned in the Koran, ſtands within a day's journey of *Ainad*. Even before the days of Mahomet, pilgrims uſed to viſit this tomb. The inhabitants of Hadramaut ſtill aſſemble at a certain time to perform their devotions there. A famous fair is held at it. It is remarked, that all pilgrimages to one place, for ſo many centuries, owe their continued exiſtence to commerce.

This ſame Arab from Ainad named to me more than a ſcore of cities, in the interior parts

of

of the province, which he had viſited. As I know nothing of them but their names, I ſhall not ſet down the bare liſt.

There are alſo ſeveral ſea-ports, concerning which I could obtain no particular information. What was particularly ſtriking in the liſts of names mentioned to me, was the remarkable reſemblance of the names of many of the preſent cities in Hadramaut, to thoſe of the cities of Arabia ſpoken of by the moſt ancient hiſtorians. Many of theſe eſtabliſhments, in this province, muſt have exiſted in the ſame ſtate from the moſt remote antiquity.

Theſe obſervations lead me to think, that a journey through this province might prove at leaſt no leſs intereſting than our journey through Yemen. The difficulties attending ſuch an expedition, could not be greater than thoſe which we had to ſtruggle with. I was acquainted with a Turk, who related to me with what eaſe and ſafety he had viſited the ſeveral ſea-port towns in South Arabia. The inhabitants of that coaſt, remembering the wealth which ſtrangers uſed to bring thither in former times, and long accuſtomed to receive them well, would undoubtedly give Europeans a favourable reception at preſent.

CHAP.

CHAP. III.

Of the Sovereign Princes in Hadramaut.

THE Bedouins, and inhabitants of the hills, have here, as well as through the reſt of Arabia, a number of independent Schiechs; but, not knowing particulars, I can ſay nothing of them.

The coaſts, and the adjacent country, are ſhared among ſovereigns of higher dignity, whom travellers have called Kings, although they take only the title of Schiech or Sultan. The Schiech of Schibam I have already mentioned as one of the moſt powerful.

Doan belongs to a Schiech, whom I believe to be a deſcendent of Mahomet, and of the family of the Imams; for he who reigned in 1763 was called *Sejid Iſa el Amudi.* In a neighbouring city, are the tombs of all the princes of the illuſtrious houſe of Amudi.

The Schiech of Dafar is alſo a Sovereign Prince; but I know not either his name, or the extent of his power.

He of *Keſchim*, called by ſome travellers, King of *Fartak*, is the moſt powerful. His dominions comprehend a conſiderable number of cities, among which is that of Fartak; and hence the fancied

fancied kingdom of Fartak, reprefented in various maps. One of the Princes of Kefchim may have, fome time or other, refided in that city, and may thus have given rife to the idea of a Sovereign of Fartak. Befide his poffeffions on the continent, the Schiech of Kefchim is likewife Lord of the ifland of *Soccatra*, or *Soccatora*, famous for its aloes. The prefumptive heir to the reigning Schiech is always governor of this ifland, which feems to have belonged to thefe Arabian Princes from time immemorial. Arrian relates that, in the period concerning which he writes, it was fubject to the Sovereigns of the incenfe country. The firft Portuguefe who vifited Arabia found the Prince of Kefchim ftill in the undifturbed poffeffion of this part of the ancient dominions of his family.

The principality of *Ainad* muft be extenfive, if the account may be credited, which I received from a native of the city of the fame name. But I have reafon to fufpect, that the Sovereign of Ainad is one of thofe Sultans of Jafa who have conquered fome territories in Hadramaut.

There are probably ftill other fovereign ftates in this widely extended province. But I had not opportunities of acquiring farther knowledge of a country, which, for many reafons, deferves to be better known.

SECTION XXI.

OF THE PROVINCE OF OMAN.

CHAP. I.

Of Oman in general.

THE province of Oman is bounded on the eaſt by the Ocean; on the north, by the Perſian Gulph; on the weſt, and the ſouth, by extenſive deſarts. I viſited no part of it, but the environs of Maſkat; and, therefore, do not ſpeak concerning it from perſonal obſervation.

It is poſſeſſed by a number of petty Sovereigns, the moſt conſiderable of whom is the Imam of Oman or Maſkat. The Princes of *Dsjau*, *Gabria*, *Gafar*, *Rank*, *Gabbi*, *Dahhara*, *Makaniat*, and *Seer*, have the title of *Schiech*.

The whole weſtern ſide of Oman is one ſandy plain, a day's journey in length, and extending from the village of *Sib* to the town of *Sohar*. The Imam's territories are mountainous to the very brink of the ſhore. The rivers continue to flow throughout the year, all, except that

that near which Sohar ſtands, which, traverſing an arid plain, loſes itſelf among the ſands, and reaches the ſea only in the rainy ſeaſon.

The country affords plenty of cheeſe, barley, lentiles, with ſeveral different ſorts of grapes. Of dates ſuch abundance is here produced, as to yield an annual exportation of ſeveral ſhips lading; and there is variety of other fruits, and of pulſe. Here are alſo lead and copper mines. Fiſhes are ſo plentiful upon the coaſt, and ſo eaſily caught, as to be uſed not only for feeding cows, aſſes, and other domeſtic animals, but even as manure to the fields.

The inhabitants are of different ſects in religion, and mutually regard one another as heretics. The ſubjects of the Imam follow one Muſſulman doctor; thoſe of the Schiechs another.

CHAP. II.

Of the Territories of the Imam of Oman, or Maſkat.

The territory poſſeſſed by the Imam of Oman is pretty extenſive, and contains a good many towns, moſt of which are but little known. I ſhall mention only ſome few particulars, which I learned concerning the more remarkable among them.

Roſtak, a city at ſome diſtance from the ſea, is the ſeat of the Sovereign. In its neghbourhood is

is *Dsjebbel Akdar*, the higheſt and largeſt mountain in Oman, and diſtinguiſhed for its fertility in fruits, eſpecially grapes. Sohar is an ancient and celebrated city, but greatly decayed.

South from Roſtak, ſtands *Kalbat*, an ancient city, which was once in a flouriſhing condition.

The Imam of Oman poſſeſſes alſo *Kiloa* and *Sinsjibar*, upon the eaſtern coaſt of Africa, which were, not long ſince, conquered by one of his anceſtors.

The moſt important and beſt known city in the dominions of this Imam is Maſkat; in conſequence of which, he is, by many travellers, called King of Maſkat. It ſtands at one end of a beautiful plain, beſide a ſmall gulph, encompaſſed with ſteep rocks, forming an excellent harbour, in which the largeſt veſſels may find ſhelter. This harbour is likewiſe protected by forts; and the city thus fortified both by art and nature.

Arrian calls it *Moſca*, and ſpeaks of it as being, even then, a great emporium of the trade of Arabia, Perſia, and India. Maſkat has ever enjoyed this advantage, and even at preſent, poſſeſſes a conſiderable trade. The Portugueſe made themſelves maſters of it in 1508. Two churches, one of which is now a magazine, and the other the houſe of the *Wali* or Governor, ſtill remain to

to ſhow that *they* were once eſtabliſhed here. An hundred and fifty years after their conqueſt of Maſkat, the Portugueſe were driven hence by the Arabs, through the treacherous aid of a Banian, who had been robbed of his daughter by the Portugueſe Governor.

In no other Mahometan city are the Banians ſo numerous as in Maſkat; their number in this city amounts to no fewer than twelve hundred. They are permitted to live agreeably to their own laws, to bring their wives hither, to ſet up idols in their chambers, and to burn their dead. If a Banian intrigues here with a Muſſulman woman, government does not treat him with the ſame ſeverity as he would meet with elſewhere.

With reſpect to the Imam's revenue, I could learn nothing, but that the duties levied upon merchant-goods amount to about an hundred thouſand rupees. At Maſkat, Europeans pay five per cent. upon imports; Mahometans ſix and a half; and Jews and Banians ſeven per cent. The Imam's natural ſubjects pay ſix per cent. in kind, upon dates exported; which are the principal article that the country affords (N).

CHAP.

CHAP. III.

Of the Revolutions of Oman.

THERE are in Oman three very ancient and illuſtrious families; thoſe of *Gafari*, *Hamani*, and *Arrabi*. The latter pretends to be deſcended from the Koreiſch of Mecca, who were famous before the days of Mahomet. However this may be, the family of Arrabi have long reigned at Maſkat, but are not at preſent in poſſeſſion of the ſupreme power. The events which degraded them from the throne are connected with the hiſtory of *Nadir Schah*, the laſt Monarch of Perſia. In order to convey diſtinct ideas of them, it will be neceſſary to go back to ſome things that happened in the laſt century.

Imam *Malek*, of the houſe of Arrabi, was maſter of all Oman, and added to his dominions, by conqueſt, *Kunk*, *Kiſchme*, *Hormus*, and *Baharein*. His ſon ſtill extended theſe conqueſts, making himſelf maſter of Kiloa and Sinsjibar, in Africa. But, in the reign of his grandſon *Ben Seif*, the new Monarch of Perſia, Schah Nadir, ſent an army to conquer Oman. The Perſians loſt many of their number among the hills, and were repulſed. Ben Seif accord-

ingly

ingly continued to occupy the throne till his death.

Upon his deceafe, *Mohammed Gafari*, prince of *Gabrin*, made himfelf mafter of the greater part of Oman, and affumed the title of Imam. His fon El Nafer proved unable to maintain the conquefts of his father. *Seif el Afdi*, fon to the laft Imam of the family of Arrabi, made himfelf be proclaimed Imam, and forced Nafer to content himfelf with his patrimony, the principality of Gabrin.

Imam Seif el Afdi was an indolent voluptuous prince. Not content with a numerous Harem, he would occafionally attempt the chaftity of his fubjects daughters, He addicted himfelf to the ufe of wine and ftrong liquors. He neglected his affairs; and, not paying his foldiers, who were *Caffer* flaves, fuffered them to harrafs and pillage his fubjects. This conduct rendered him fo odious, that Sultan *Murfched*, one of his relations, eafily procured himfelf to be proclaimed Imam, and took poffeffion of almoft all Oman.

Mafkat ftill remained in allegiance to Imam Seif; and he maintained himfelf in it, by means of four fhips of war, and of the profits of its trade. But, becoming yet more odious to the few fubjects who ftill obeyed him, by perfeverance in his imprudent conduct, he foon found it impoffible to ftand out longer. In this extremity, he

he resolved rather to yield up his dominions to the Persians, than to his relation Imam Mursched.

Sailing to Persia, with some vessels which still remained to him, he obtained from Nadir Schah a fleet, under the command of *Mirza Tæki Khan*, Governor of Schiraz. The Persian Admiral, upon arriving at Oman, made Imam Seif drunk, and seized Maskat, with its citadels. Seif not knowing well what to do, pursued his rival Mursched with the Persian forces, till Murfched, reduced to despair by the loss of his friends, died by a voluntary death. Imam Seif died himself soon after, at Rostak, oppressed with the mortification of finding himself duped by the Persians.

Tæki Khan, on his return to Schiraz, revolted against Nadir Schah, and sought to establish himself in the sovereignty of *Farsistan*. It is well known, how that the Persian Monarch quashed this rebellion, and punished its author. But these disturbances withdrew the attention of the Persians from the affairs of Arabia, and made them neglect to keep up the garrison in Marskat.

CHAP. IV.

Of the Reigning Imam.

AT the period of Tœki Khan's expedition into Oman, there was at *Sohar* a governor of the name of *Achmed ben Sajid*, a native of a small town within the Imam's dominions. This Achmed, being a man of ability and enterprise, and seeing that, after the death of the two Imams, he should be under a necessity of submitting to such potent enemies as the Persians, made his peace with the invaders, and managed matters so well, that Tœki Khan confirmed him in his government.

During the civil wars in Persia, a prince of *Rank*, of the house of *Arrabi*, the Prince of *Seer*, and a Nobleman named *Bel Arrab*, had shared among themselves the spoils of the last Imam. Bel Arrab had even assumed the title.

Achmed, seizing the Persian officers in Maskat by surprise, forced the garrison to surrender, and made himself master of the city, without any effusion of blood. Gaining to his interest the first Cadi, who officiates as Mufti in Oman, he obtained from him a decision, that he, as the deliverer of his country, deserved to be raised

raiſed to the dignity of its Sovereign. In virtue of this deciſion, Achmed was proclaimed at Maſkat, Imam of Oman.

As ſoon as Imam Bel Arrab heard this news, he prepared to attack his rival with an army of four or five thouſand men. Achmed, too weak for reſiſtance, retired into a fortreſs among the hills, in which he was inveſted by his enemy, and would have been obliged to ſurrender himſelf, had he not happily eſcaped in the diſguiſe of a camel-driver. Being beloved in his former government, he found means to aſſemble ſome hundreds of men, and with theſe marched againſt Bel Arrab, whoſe army was ſtill encamped among the hills. He divided his little troop into detachments, who ſeized the paſſes of the vallies, and ſounded their trumpets. Bel Arrab, ſuppoſing himſelf to be circumvented by a ſtrong army, was ſtruck with a panic, fled, and was ſlain in his flight by a ſon of Achmed.

After the defeat and death of Bel Arrab, no perſon gave Imam Achmed ben Sajid any further diſturbance in the poſſeſſion of the throne of Oman, except a ſon of Imam Murſched, who has made ſome unſucceſsful efforts to deprive him of the ſovereign authority. Notwithſtanding theſe attempts, the reigning Imam has yielded up to his rival the town of *Nabhel*, with the territory belonging to it. A brother and

two ſons of the laſt Imam, of the ancient family, are ſtill living, in a private ſtation indeed, but in circumſtances ſo opulent, that they maintain three or four hundred ſlaves. The reigning Imam has married the daughter of one of thoſe princes; thus connecting his own family with the moſt illuſtrious perſons in his dominions. It may be preſumed, therefore, that the reigning family, although but newly royal, may continue to keep poſſeſſion of the throne.

In 1765, Imam Achmed had reigned ſixteen years, to the full ſatisfaction of his ſubjects. He ſaw juſtice promptly and uprightly adminiſtered, without partiality to rank or religion. Theft was ſcarce ever heard of. At Maſkat goods remained ſafely in the ſtreets by night; and few were at the pains to bolt their doors. The reigning Imam's troops conſiſt chiefly of Caffre ſlaves, who are well paid, armed with *match*-firelocks, and ſtrictly diſciplined. Imam Seif's ſlaves and ſoldiers were very thieviſh; ſtrangers had moſt to fear from them who were guardians of the public ſecurity.

To eke out his ſcanty revenue, the Prince does not diſdain to deal himſelf in trade. He keeps four ſhips of war, and a number of ſmall veſſels, which, in time of peace, he employs in the conveyance of goods, chiefly to and from the

the eaſtern coaſt of Africa, where he poſſeſſes ſtill Kiloa and Sinjibar. Some other ſhips are kept to guard the coaſt; but this they do ſo negligently, or fearfully, that pirates venture into the very road of Maſkat.

The inhabitants of Oman, although not fond of ſea-fights, are nevertheleſs the beſt mariners in all Arabia. They have ſeveral good harbours, and employ many ſmall veſſels in the navigation between Jidda and Baſra. To this laſt town there come annually fifty ſuch veſſels, called *Trænkis;* the ſtructure of which I deſcribed in the account of our paſſage from Jidda to Loheya. They are ſewed together without nails, the planks being bound with cords.

Two numerous tribes of Arabs are chiefly employed in carrying coffee by ſea. One of theſe tribes once dwelled on the ſhores of the Perſian Gulph; but, being haraſſed by turbulent neighbours, at length ſought refuge in the dominions of the Imam of Omam.

CHAP. V.

Of the Principality of Seer.

THIS petty ſovereignty extends from Cape *Muſſendom* along the Perſian Gulph. The Perſians call it the country of *Dsjulfar*, another cape near

near Muſſendom. The Europeans alſo have thus learned to call theſe people the Arabs of Dsjulfar.

The other Arabs call it *Seer*, from the town of the ſame name, which has a good harbour, and is the ſeat of the Schiech. He formerly poſſeſſed, and indeed ſtill retains, the iſle of *Scharedsje*, with ſome conſiderable places upon the oppoſite ſide of the Gulph, among which are *Kunk* and *Lundsje*.

This country not long ſince acknowledged the ſovereign authority of the Imam; but it has withdrawn itſelf from this condition of dependence; and the Schiech often goes to war with his old maſters. Yet he is not ſtrong enough to defend himſelf without aſſiſtance; and therefore takes care to live in a good underſtanding with the other independent Schiechs, eſpecially with the Schiech of *Dsjau*, whoſe dominions lie weſtward from Oman.

The Prince of Seer makes ſome figure among the maritime powers in theſe parts. His navy is one of the moſt conſiderable in the Perſian Gulph. His ſubjects are much employed in navigation, and carry on a pretty extenſive trade.

SECT.

SECTION XXII.

OF THE PROVINCES OF LACHSA AND NEDSJED.

CHAP I.

Of Lachsa, in particular.

THIS country is bounded towards the east by the Persian Gulph, towards the south by Oman, westward by the province of Nedsjed, and northward by the territories of the wandering Arabs in the neighbourhood of Basra.

It is also denominated *Hadsjar*, and sometimes *Bahhrein*. The latter of these names, in strict propriety, belongs only to the island of *Aual*, and the small isles depending upon it.

Lachsa affords no great variety of productions. Its asses and camels are esteemed to be of an excellent breed; and, of the latter, some thousands are annually sold into Syria. In the interior parts of this province, the inhabitants live much upon dates: Upon the coasts, pearl-fishing

fishing is followed with advantage; and there is a considerable trade in foreign commodities.

With respect to religion, the inhabitants of Lachsa are divided. Those living in the towns are Shiites; but the peasants are, like the Bedouins, Sunnites. Here are also Jews, and a great many *Sabæans*, or Christians of St John.

This country was once a province of the Ottoman empire. The Arabs have long since, however, shaken off the Ottoman yoke. Many Turks, descended from the ancient Pachas, still remain in the province, and enjoy considerable estates, but have no share in the government.

The province of Lachsa belongs in sovereignty at present to the Schiech of the Arabian tribe of *Beni Khaled*. The reigning Schiech, in 1765, was *Arar*. The tribe of Beni Khaled is one of the most powerful in Arabia. They are so far spread through the desart, as often to harrass the caravans passing between Bagdad and Kaleb. The greater part of Lachsa is inhabited by Bedouins, and other petty tribes; but these all acknowledge the dominion of the Schiech of Beni Khaled.

I could learn nothing concerning the cities in the interior parts of this province. Lachsa, the seat of the reigning Schiech, is probably a large city, containing considerable buildings.

Katif,

Katif, a town of ſome magnitude, ſtands upon the coaſt, at the diſtance of about five German miles from the iſle of Bahhrein. The inhabitants earn their ſubſiſtence by the pearl-fiſhery. When any are too poor to fiſh at their own riſk and expence, they hire their labour to ſtranger-adventurers, who reſort hither in the hotter months of the year, the ſeaſon for the fiſhing. The air of this country is, however, believed to be very inſalutary in ſummer. The ruins of an old Portugueſe fortreſs are ſtill to be ſeen near this place.

Koueit or *Græn*, as it is called by the Perſians and Europeans, is a ſea-port town, three days journey from *Zobejer*, or old Baſra. The inhabitants live by the fiſhery of pearls and of fiſhes. They are ſaid to employ in this ſpecies of naval induſtry more than eight hundred boats. In the favourable ſeaſon of the year, this town is left almoſt deſolate, every body going out either to the fiſhing, or upon ſome trading adventure. Græn is governed by a particular Schiech, of the tribe of *Othema*, who is a vaſſal to the Schiech of Lachſa, but ſometimes aſpires at independence. In ſuch caſes, when the Schiech of Lachſa advances with his army, the citizens of Græn retreat, with their effects, into the little iſland of *Feludsje*. Near Græn are the remains of another Portugueſe fortreſs.

Be-

Between the territories of the Schiech of Lachsa, and the dominions of the Sovereign of Oman, are a numerous tribe, denominated *Al Musillim*, and possessing several considerable towns, the names of which are unknown to me.

CHAP. II.

Of the Province of Nedsjed.

THIS province is of vast extent. It comprehends all the interior parts of Arabia, lying between the provinces which I have above briefly described, and the desart of Syria. The soil is various; among the hills fertile, and bearing abundance of fruits, especially dates; but, being bounded by arid tracts of country, its rivers are only short streams, which, after passing through the vallies, have their waters absorbed in the sandy plains, before they can reach the ocean. Upon this account, the inhabitants are, in many places, obliged to dig deep wells; and cultivation is there difficult, or almost impossible.

The Bedouins inhabit a great part of this province. The remainder is mountainous, full of cities and villages, and parcelled out among so many petty Sovereigns, that almost every little town has its own Schiech. Formerly, when the power

power of the Sherriffes was at its height, many of these Schiechs, who were situate in the vicinity of Hedsjas, were obliged to pay tribute to the Sherriffe of Mecca. At present, they pay nothing.

The inhabitants of this vast country resemble the other Arabs in their moral qualities; they are at once robbers and hospitable. As those petty Sovereigns are so numerous in Nedsjed, it is impossible for any traveller to pass safely thro' this country; the first Schiech whose territory he enters, will be sure to rob him, if it were only to prevent a neighbour with whom he is at war from profiting by this act of rapacity, if he himself should abstain from it. The caravan indeed travels safe between Oman and Mecca, because it consists of beggars from whom nothing is to be gained. But the Schiechs of Nedsjed levy a contribution upon the caravan from Bagdad, on its way to Mecca, in the same manner as the Schiechs of Hedsjas levy contributions upon those from Syria and Egypt. I have, however, learned that the inhabitants of Nedsjed carry on a considerable trade among themselves, and with their immediate neighbours; and it is therefore not improbable that an European might travel in safety, even through this remote part of Arabia.

The people appear to be of a very warlike character, and are almost constantly in arms.

It is faid that none of their young men is fuffered to marry till after he has performed fome gallant action.

Nedsjed is divided into two wide diftricts; *El Arad*, which joins Oman; and *El Kherdsje*, ftretching to the confine of Yemen. Several of the towns in El Ared were named to me; among others, *El Aijæne*, the birth-place of the new prophet *Abd ul Wahheb*, of whom I fhall fhortly fpeak.

In the diftrict of *El Kerdsje*, extending northward from *Hedsjas* to the defart, is the city of Imam, famous, even before the days of Mahomet, for being the native city of Mofeilama, who fet himfelf up for a prophet. This diftrict contains alfo many other cities.

North from Nedsjed, and about ten days journey from Bagdad, is the famous mountain of *Schamer*, of confiderable extent and fertility. Between this mountain and Syria is a hilly tract of country, denominated *Dsjof al Sirhan*, populous and cultivated.

CHAP. III.

Of the new Religion of a Part of Nedsjed.

In this province are Sabæans, or Chriftians of St John, and a few Jews. Its other inhabitants are

are all Mahometans, and were once rigid Sunnites. Some time ſince, a new religion ſprang up in the diſtrict of El Ared. It has already produced a revolution in the government of Arabia, and will probably hereafter influence the ſtate of this country ſtill farther.

The founder of this religion was one Abd ul Wahheb, a native of Aijæne, a town in the diſtrict of El Ared. This man, in his youth, firſt ſtudied at home thoſe ſciences which are chiefly cultivated in Arabia; he afterwards ſpent ſome time at Baſra, and made ſeveral journies to Bagdad, and through Perſia.

After his return to his native place, he began to propagate his opinions among his countrymen, and ſucceeded in converting ſeveral independent Schiechs, whoſe ſubjects conſequently became followers of this new prophet.

Theſe Schiechs, who had hitherto been almoſt conſtantly at war among themſelves, were now reconciled by the mediation of Abd ul Wahheb, and agreed to undertake nothing in future without conſulting their apoſtle. By this aſſociation, the balance of power in Nedsjed was deſtroyed: Thoſe petty Schiechs, who could maintain their independence againſt any of the members of the league ſeparately, were unable to reſiſt the whole acting together. Wars alſo became, from the ſame cauſes, more keen and frequent, religion

now

now intermingling itself with other grounds of dispute.

Abd ul Wahheb having thus reduced great part of El Ared, the Schiechs who were worsted, called in to their assistance Arar, Schiech of Lachsa. That Prince, from motives as well of policy as of religion, complied with their request, and sent an army into El Ared. This army being defeated by Abd ul Wahheb, Schiech Arar marched thither himself, at the head of four thousand men, with a train of artillery, consisting of three old pieces of cannon and a mortar. He laid siege to a fortress standing on a hill; but, as he could make no use of his artillery, he was compelled, after suffering some losses, to return to Lachsa.

I have already given some account of the adventures of Schiech Mecrami of Nedsjeran; and I at the same time mentioned that he was in some sort the head of a particular sect. An Arabian of Lachsa told me, that there was a great similarity between the principles of Abd ul Wahheb, and those of Shiech Mecrami. It seems to be so. At least those two innovators in religion must have been good friends; otherwise Schiech Mecrami could not have passed through Nedsjed with a small army, to attack the potent chief of Lachsa, as he did in 1764. It should seem, that he had joined Abd ul Wahheb, or rather

his

his fon Mahomet, who had by this time fucceeded his father, in order to reduce the Sunnite Schiechs. I was even told, that thefe two acting in concert, had fubdued many of their neighbours. The reft wrote to all the Arabs in the neighbourhood of Bafra, during the time of my ftay in that city, begging their affiftance.

After the death of Abd ul Wahheb, his fon retained the fame authority, and continued to profecute his views. He fuftains the fupreme ecclefiaftical character in El Ared. The hereditary Schiechs of the fmall ftates in that country, which were once independent, do indeed ftill retain a nominal authority; but Mahommed is, in fact, fovereign of the whole. He exacts a tribute, under the name of *Sikka*, or aid, for the purpofe of carrying on the war againft the Infidels.

The Sunnites complain of his perfecution. But, more probably, this bigotted and fuperftitious fect hate and calumniate Mahomet for his innovations in religion. However the matter be, certain it is, that fuch of the inhabitants of Nedsjed as are unwilling to embrace the new religion are retiring to other parts of the country. *Zobayer*, the ancient Bafra, which had decayed to little better than a hamlet, has been peopled by thefe refugees, and is now a large town.

As

As I had no opportunity of becoming acquainted with any of the difciples of this new religion, I can fay nothing pofitive with refpect to its tenets. I had a converfation upon this head indeed with an Arabian Schiech, who had been accuftomed from his youth to travel with merchants through all Arabia, and had vifited the principal cities in Nedsjed. This Bedouin Schiech, who appeared to be an intelligent man, gave me the following account of the religion in queftion.

Abd ul Wahheb taught, that God is the only proper object of worfhip and invocation, as the creator and governor of the world. He forbade the invocation of faints, and the very mentioning of Mahomet, or any other prophet, in prayer, as practices favouring of idolatry. He confidered Mahomet, Jefus Chrift, Mofes, and many others, refpected by the Sunnites in the character of prophets, as merely great men, whofe hiftory might be read with improvement; denying, that any book had ever been written by divine infpiration, or brought down from heaven by the angel Gabriel. He forbade, as a crime againft Providence, the making of vows, in the manner of the Sunnites, to obtain deliverance from danger.

This account of the Schiechs does not entirely accord with what was told me by fome

Sunnites,

Sunnites, of the doctrines of Abd ul Wahheb. But, upon this head, it would be unfair to give credit to the disciples of a superstitious sect, whose false opinions are all combated by the new religion.

The Musulman religion, as professed by the Sunnites, is surely far different from what it was instituted by Mahomet. This sect follow the authority of some commentators, who explain the Alcoran by their own whimsies, and exalt their private opinions into doctrines of the Mahometan system. It acknowledges a long train of saints, who are invoked in cases of necessity, and to whom many absurd miracles are ascribed, and these said to have been wrought in favour of persons who addressed themselves to the saints, in preference to God. It gives faith to the virtues of amulets, and the efficacy of foolish vows. In short, it has gradually adopted many pieces of superstition, which are condemned in the Alcoran, and justified only by the strained interpretations of the Doctors. Other sects, such, for instance, as that of the Zeidites, have corrupted the religion of Mahomet less; although even among them it is far from remaining in its original purity.

The new religion of Abd ul Wahheb deserves therefore to be regarded as a reformation of Mahometism, reducing it back to its original simplicity.

ſimplicity. He has gone farther, perhaps, than ſome other reformers; but an Arab can hardly be expected to act in ſuch matters with a delicate hand. Experience will here ſhew, whether a religion, ſo ſtripped of every thing that might ſerve to ſtrike the ſenſes, can maintain its ground among ſo rude and ignorant a people as the Arabs.

The impoſture of Schiech Mecrami is nowiſe inconſiſtent with the ſpirit of reformation. The Schiech, taking advantage of the rudeneſs of his countrymen, has impreſſed them with a fanatical idea of the efficacy of his prayers, giving out, that he obtains in this way whatever he aſks from God. This confidence in the power of prayer is not inconſiſtent with ſimplicity of doctrine. We have among ourſelves inſtances, that it is apt to ſeize upon the mind, in an age, illuminated by ſcience, and profeſſing the pureſt of religions.

CHAP.

SECTION XXIII.

OF THE INDEPENDENT ARABIAN STATES UPON THE SEA-COAST OF PERSIA.

CHAP. I.

Of the Arabs inhabiting around the Persian Gulph.

OUR geographers are wrong, as I have elsewhere remarked, in representing a part of Arabia as subject to the Monarchs of Persia. So far is it from being so, that, on the contrary, the Arabs possess all the sea-coast of the Persian empire, from the mouths of the Euphrates, nearly to those of the Indus.

These settlements upon the coast of Persia belong not, indeed, to Arabia properly so called. But, since they are independent of Persia, and use the same language, and exhibit the same manners, as the native inhabitants of Arabia, I shall here subjoin a brief account of them.

It is impossible to ascertain the period at which the Arabians formed their settlements up-

on this coaſt. Tradition affirms, that they have been eſtabliſhed here for many centuries. From a variety of hints in ancient hiſtory, it may be preſumed, that theſe Arabian colonies occupied their preſent ſituation in the time of the firſt kings of Perſia. There is a ſtriking analogy between the manners aſcribed to the ancient *Ichthyophagi*, and thoſe of theſe Arabs.

They live all nearly in the ſame manner, leading a ſeafaring-life, and employing themſelves in fiſhing, and in gathering pearls. They uſe little other food but fiſh and dates; and they feed alſo their cattle upon fiſh.

They prize liberty as highly as do their brethren in the deſart. Almoſt every different town has its own Schiech, who receives hardly any revenue from his ſubjects; but, if he has no private fortune, muſt, like his ſubjects, ſupport himſelf by his induſtry, either in carrying goods, or in fiſhing. If the principal inhabitants happen to be diſſatisfied with the reigning Schiech, they depoſe him, and chooſe another out of the ſame family.

Their arms are a match-firelock, a ſabre, and a buckler. All their fiſhing-boats ſerve occaſionally as ſhips of war. But a fleet like this, that muſt frequently ſtop to take fiſh for food, when they ſhould purſue the enemy, can never perform any very great exploits. Their wars

are

are mere ſkirmiſhes and inroads, never ending in any deciſive action, but producing laſting quarrels, and a ſtate of continual hoſtility.

Their dwellings are ſo paultry, that an enemy would not take the pains to demoliſh them. And as, from this circumſtance, theſe people have nothing to loſe upon the continent, they always betake themſelves to their boats at the approach of an enemy, and lie concealed in ſome iſle in the Gulph till he have retreated. They are convinced that the Perſians will never think of ſettling on a barren ſhore, where they would be infeſted by all the Arabs who frequent the adjacent ſeas.

Theſe Arabs are Sunnites. They regard the Perſians, who are Shiites, with abhorrence, and ſhun all alliance with them. The mutual hatred of the two ſects, was even one cauſe of the failure of Nadir-Shah's attempt to ſubdue theſe Arabs. In the proſecution of this object, the uſurper had, at immenſe expence, equipped a fleet of twenty-five large ſhips upon the Perſian Gulph. But, as he had no Perſian ſailors, he was obliged to take Indians, who were Sunnites. Theſe refuſing to fight againſt their brethren of the ſame orthodox faith, maſſacred their Shiite officers, and carried off the ſhips. Towards the end of his life, Nadir-Shah was meditating to ſeize theſe Arabs, to tranſport them to the

ſhores

ſhores of the Caſpian Sea, and to ſettle a colony of Perſians in their room. His tragical death prevented the execution of this project; and the diſturbances in Perſia have ever ſince prevented all incroachments from that quarter upon the liberty of theſe Arabs (c).

Their government and preſent political ſituation ſeem to me to bear a great reſemblance to thoſe of ancient Greece. Hoſtile engagements are continually a-fighting, and important revolutions happening upon the Perſian Gulph; but the Arabs have no hiſtorian to ſpread their fame beyond their own narrow confines.

CHAP. II.

Of Places ſubject to the Dominion of Perſia.

THE kings of Perſia, although not maſters of theſe coaſts, yet retained ſome places upon them. In later times, the Perſian governors of theſe places have ſhaken off their allegiance, and have, in ſome meaſure, erected them into independent ſovereignties. The chief of theſe are *Gambron*, and *Hormus*.

Gambron, a ſea-port town in the province of Lariſtan, belonged anciently to the Perſian Monarch. After the death of Nadir-Schah, a Per-

ſian

ſian, named *Naſer Khan*, made himſelf maſter of the province, and, by conſequence, of the city. He acknowledges himſelf vaſſal to *Vakeel Kerim Khan* of Schiraz, yet pays no tribute, and reſpects not the Vakeel's authority, unleſs when he comes with his army to compel him.

The city of Gambron, which has been alſo called *Bender Abbas*, was famous through all the laſt century, and in the beginning of the preſent, as the port of Schiraz, and of all the ſouth of Perſia. Its trade was, at that time, very extenſive. At preſent it is very low; nor is there a ſingle European counting-houſe in the city. This decline has been occaſioned by the domeſtic diſturbances in Perſia, and the wars and diſputes between the French and the Engliſh. The Dutch for a while continued to carry on a petty trade here. But, ſince they formed a ſettlement in the iſle of Karek, they have entirely deſerted Gambron.

The iſle of Ormus, ſo celebrated of old, now retains nothing of its ancient ſplendour. It belongs at preſent to *Mulla Ali Shah*, a Perſian, who made himſelf maſter of it immediately after the death of Nadir-Shah, whoſe admiral he had been. This Prince of Ormus poſſeſſes likewiſe a part of the iſle of *Kiſhme*, the other part being ſubject to the Prince of *Seer*.

South from Lariſtan is *Minau*, a conſiderable inland town, ſix leagues diſtant from the ſea-ſhore. The inhabitants of the diſtrict in which it lies are Sunnites, and are chiefly employed in agriculture; from theſe circumſtances, they are ſometimes induced to acknowledge the authority of the Chan of Lariſtan.

A tribe of Arabs, denominated *Belludge*, inhabit between Minau and Cape *Jaſke*. They are maſters of a good many veſſels, and carry on a conſiderable trade with Baſra, upon the Arabic Gulph, and even venture as far as to the coaſts of India. Theſe Arabs are Sunnites; and unity of religious ſentiments has occaſioned their joining the party of the *Afghans* in the late revolutions of Perſia.

Some geographers repreſent theſe Belludge as inhabiting all along the Perſian coaſt, to the mouths of the Indus, and have deſcribed them as a warlike people, addicted to piracy. I know not whether they are to be conſidered as independent, or as tributary to Perſia. More probably, they acknowledge no ſovereign authority but that of their own Schiechs. Some narratives of travels, performed in the laſt century, relate the extraordinary adventures of a Prince of Jaſke, who withſtood the power of Shah Abbas, till he was, at length, taken off by treachery. His widow continued to reſiſt the Perſian King,

and

and performed deeds worthy of the heroines in the ages of chivalry. But, it is to a Schiech of the Delludge that the ſtory is properly to be referred.

The country from Bender Abbas, northward to *Delam*, reſembles the Tehama in Arabia; it is an arid plain, and is called by the Perſians *Kermeſir*, or the hot country. In this diſtrict I know no place but *Khamir*, a caſtle ſituate on a precipitous rock, which, with a ſmall tract adjoining, is the property of a particular Schiech. Ships come hither for cargoes of ſulphur, of which there is abundance in the neighbourhood.

CHAP. III.

Of the Territories of the Tribe of Houle.

THIS numerous tribe are maſters of all the coaſt from Bender Abbas to Cape Berdiſtan, and poſſeſs all the ports in this extent of coaſt. One part of the tract is parched and barren; but a range of hills, like *Dahr Aſban*, extend nearly to the ſea, and afford wood, which is cut down and exported by the inhabitants.

Notwithſtanding theſe natural advantages, the Arabs of Houle do not cultivate their lands, but live by hunting and fiſhing. They are Sunnites; and

and are efteemed among their neighbours for valour. If their forces could be brought to act in combination, they might eafily conquer all the cities upon the Perfian Gulph: But almoft every city is fubject to a particular Schiech; and, although thefe Schiechs are all defcendents from the fame family, they choofe rather to remain petty and poor, than to raife themfelves to a more opulent and refpectable condition, by fubmitting to act in concert, under the direction of one Grand Schiech.

The following are the Schiechs or Princes of the tribe of Houle:

The Schiech of Seer, whom I mentioned in the defcription of Oman; but who, being originally from this country, and of the tribe of Houle, poffeffes, in the neighbourhood of Gambron, the cities of *Kunk*, *Lundsje*, and *Ras Heti*. His fubjects export wood for fuel and charcoal.

The Schiechs of *Mogho* and *Tsjærack*. The inhabitants of the latter of thefe diftricts alfo export wood; and are faid to be the braveft of all the tribe of Houle.

Laftly, the Schiechs of *Nachelo*, *Nabend*, *Aaloe*, *Tæhbrie*, *Schilu*, and *Konkoun*. The inhabitants of Nachelo are efteemed to be very fkilful divers. In the city of Konkoun, the inhabitants of which are of a more pacific character

ter than the other branches of the tribe of Houle, both Jews and Banians reſide.

Perſians, who have no ſhips, but live by huſbandry, occupy the tract between the principality of *Abu Schæhhr* and Cape *Berdiſtan*.

CHAP. IV.

Of the Principalities of Abu Schæhhr and Bender Rigk.

Abu Schæhhr, the capital of the independent ſtate of the ſame name, poſſeſſes a commodious harbour, in which ſhips can come up cloſe to the houſes. This circumſtance induced Nadir Shah to ſtation a fleet here, of which ſome remains are to be ſtill ſeen. Since that time, this city has been better known, and more conſiderable, It is at preſent the ſea-port town of Schiraz; and the Engliſh, the only European nation who continue to trade with Perſia, have a factory here.

The Arabs inhabiting the diſtrict of Abu Schæhhr are not of the tribe of Houle. There are among them three eminent families; the two firſt of which have been, from time immemorial, ſettled in this country. The third, named *Matariſch*, came lately from Oman, where they were employed in fiſhing, entered into alliance with the other two, and found means to uſurp

the sovereign authority, which they have now held for several years.

The present Schiech, *Naser*, of the family of *Matarisch*, possesses likewise the isle of Bahhrein, upon the coast of Arabia, by which he is enabled to keep on foot some shipping. He also has considerable domains in *Kermesir*, which he holds from Kerim Khan, with whom Naser's children are placed as hostages for their father's fidelity. It is a happy circumstance for Schiraz, that the Prince of Abu Schæhhr can thus be retained in the interests of Persia by means of his possessions in Kermesir.

Schiech Naser was a Sunnite; but, in hopes of being appointed Admiral of the Persian fleet, he became a Shiite, and married a Persian lady. These two steps have proved very injurious to him and his family. He is odious to his subjects and neighbours; and his children are no longer counted among the Arabian nobility.

Bender Rigk, the seat of the prince of this name, is a city encompassed with walls in an indifferent state, and lies north from Abu Schæhhr. The petty state, of which this is the capital city, comprehends several other places in Kermesir, which render its Sovereign in some measure dependent upon *Kerim Khan*. The Arabs of this principality are chiefly addicted to

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a seafaring-life; the Persians inhabiting its back parts are husbandmen.

The reigning family of Bender Rigk are of the Arabian tribe of *Beni Saab*, and are originally from Oman; but the grandfather of the present prince, having become a Shiite, and married a Persian lady, this family are no longer counted by the Arabs among their genuine nobility.

The reigning Prince of Bender Rigk, *Mir Mahenna*, is distinguished through this country for his vices and cruelties, as one of the most execrable tyrants that ever existed. He made servants murder his father in his own presence, because the old man had a predilection for his eldest son. He killed his mother, because she reproached him for his crimes. He caused his brother, and sixteen of his other relations, to be assassinated, that he might establish himself in unquestioned possession of the throne. He drowned two of his sisters, because a neighbouring prince had asked one of them in marriage. He exposes all the female children that happen to be born to him. In 1765, this detestable monster was under the age of thirty years.

Mir Makenna had fallen twice into the hands of Kerim Khan. From his first captivity he made his escape, upon a defeat which the Governor

vernor of Perſia ſuffered. He obtained his liberty the ſecond time, by the good offices of his ſiſter, who was married to a Perſian officer. Upon returning into his own dominions, he immediately began to pillage the caravans which travelled between Schiraz and Abu Schæhhr, and to practiſe piracy. Kerim Khan prepared to chaſtiſe him, and beſieged his capital, but without ſucceſs.

In the year 1765, the ſame Kerim Khan ſent to demand payment of the tribute due for his poſſeſſions in Kermeſir; but Mir Mahenna maltreated the officer who was ſent on the errand, and cauſed his beard to be ſhaven. Kerim Khan then ſent a ſtrong army againſt him, which conquered *Bender Rigk*, and all his territories. Mir Mahenna had, however, prudently retired, before it was too late, with his troops, and a part of his ſubjects, into a deſart iſle called *Khoueri*, where he waited till the Perſian army ſhould retire from his country. After they were gone, he returned out of the iſland, expelled the garriſon from Bender Rigk, and recovered poſſeſſion of his dominions.

The tyrant had abandoned himſelf to drunkenneſs; and had begun to exerciſe his cruelties upon his troops to ſuch exceſs, as to cut off the noſe and ears of ſome of the principal officers; yet his ſoldiers were ſtill ſo ſteadily attached

tached to him, that, even in the period of his exile, he took the isle of Karek from the Dutch. A band of robbers never abandon their chief, while he continues to share the plunder among them.

CHAP. V.

Of the Tribe of Kiab, and their Schiech Soliman.

THE Arabian tribe of *Kiab*, or, as the Persians pronounce it, *Tsjab*, inhabit the farthest point upon the side of the Persian Gulph. They were in small consideration before the reign of their present Schiech Soliman, whose fame hath even reached Europe, in consequence of a quarrel he had with the English, in which he took some of their ships.

This Schiech took advantage of the troubles of Persia, and of the defects in the government of Basra. He began with subduing his petty independent neighbours; after which he made himself master of several large districts in Persia, and promised tribute to the Khans who were contending for the throne of that distracted empire. None of them ever attempted to exact tribute but *Kerim*, and he contented himself with a small sum. Soliman then extended his conquests

conquests towards Basra. He cultivated the friendship of the *Ajals*, the chief people of that country; and at last made himself master of all the isles between the mouths of the Euphrates, commonly called the country of *Schat el Arrab*.

Having pushed his conquests to the navigable rivers, he endeavoured to form a naval force. He built his first vessel in 1758; and, in 1765, he had ten large, and seven small ships.

In the same year, 1765, Kerim Khan sent a force against him, too powerful for him to resist. He then transported his treasures and troops from isle to isle, till he had carried them to the west of *Schat el Arrab*. The Persians could not pursue him for want of ships, and were therefore obliged to retire. The Pacha of Bagdad then ordered his forces to attack Soliman; but he retreated among the isles, and escaped the Turks now, as he had before avoided the Persians.

The territory of the tribe of Kiab extends from the desart of Arabia to the country of Hindean, and northward to the principality of *Havisa*. It is watered by several rivers, large and small. It abounds in dates, rice, grain, and pasture. Its principal cities are *Damek*, lying within Persia, *Hafar*, and *Ghoban*, the seat of

of a Schiech, near one of the mouths of the Euphrates.

CHAP. VI.

Of some other independent States.

Hindian, north from Bender Rigk, and bordering on the poſſeſſions of the tribe of *Kiab*, is a ſmall diſtrict, ſubject to a particular Sovereign. The Arabs who inhabit it live upon the produce of their lands, and their cattle.

Haviſa, a city and diſtrict in the back parts of the country bordering on the Perſian Gulph, belongs to a deſcendent from Mahomet. This Prince is named *Maula*, and enjoys the privilege of coining money.

Upon the eaſtern coaſt of the Perſian Gulph are many iſles, and moſt of them inhabited. Except Ormus, none of them conſtitutes an independent ſtate. The different princes on the continent poſſeſs the iſles adjoining to their reſpective dominions.

On the weſtern ſide of the Gulph is an iſle, or rather a cluſter of iſles, known to the Europeans by the name of *Bahhrein*. The Arabs call the largeſt of theſe iſles *Aval;* and each of the ſmaller has its particular name. As this iſle is famous for the pearl-fiſhery, and has undergone

gone many revolutions, and often changed its maſter, I muſt ſay a few words of it.

Bahhrein is a fortified city, upon the iſle, known either by the ſame name, or by the name of *Aval*. In this iſle were once three hundred and ſixty towns and villages. At preſent it contains, beſide the capital, only ſixty wretched villages. A long ſeries of wars have ruined the others.

This iſle produces great abundance of dates. But its chief dependence is upon the pearl-fiſhery, as the beſt pearls are found here in great abundance. The duties upon the two articles of dates and pearls afford its Sovereign a lack of rupees, or 300,000 French livres. Out of this revenue he is obliged to maintain a garriſon in the city.

Bahhrein belonged once to the Portugueſe. When they were driven out of the Perſian Gulph, it fell into the hands of the Schiech of Lachſa, but was taken from him by the Perſians. The Imam of Oman then made himſelf maſter of it, but gave it up again to the Perſian Monarch for a ſum of money. After ſome time, during the inroad of the *Afghans*, the Perſian Governor gave it up to the Schiech of Nabend, of the tribe of Houle. Another Houlite, the Schiech of *Tæhhri*, expelled him of Nabend. Nadir Shah's admiral then ſeized it; but, after his

his departure, the Schiech of Tæhhrie recovered it. During the late troubles in Persia, the Schiech of *Asloe* made himself master of this isle, but was immediately dispossessed by the Princes of Abu Schæhhr and Bender Rigk, who conquered it together. The first of these princes drove out the second, and was in his turn expelled by the Beni Houle. In 1765, it had returned again into the possession of the Schiech of Abu Schæhhr, and he was then sole Monarch of the isle of Bahhrein.

From this narrative, the reader may form an idea of the continual revolutions which take place among this multitude of petty princes. At Basra I learned some particulars concerning their complicated quarrels, which I could not well comprehend: I was told, that every Arab Prince was always at open war with two or three others of his own nation.

The navigation is continually disturbed and interrupted by these strong quarrels. On board any Arabian vessel, passengers are always in danger of falling into the hands of one enemy or another. It is only on board a European ship, which the Arabian small craft dare not attack, that one can perform this voyage in safety.

CHAP. VII.

Of the Iſle of Karek.

THIS iſle, which lies on the eaſt coaſt of the Perſian Gulph, between Abu Schæhhr and Bender Rigk, contains only a ſingle village; but the aqueducts cut in the rocks, which ſtill remain, ſhew it to have been once more populous in proportion to its extent, which is about five leagues in circumference.

Karek has become famous, in conſequence of the ſettlement lately formed upon it by the Dutch, and ſince given up by them. As this event has made ſome noiſe in the world, I ſhall give a brief account of it.

The Dutch carried on a great trade to Baſra, and had for the principal director of their factory there a Baron Kniphauſen, who was much reſpected in that city. This German having embroiled himſelf with the Governor, in conſequence of ſome affair of gallantry, was caſt in priſon, and might have loſt his head, had he not paid a large ſum of money for his liberty. Before he failed for Batavia, he obtained from the factory at Baſra a written atteſtation of the innocence of his conduct; and the Dutch Eaſt-India Company approved of all he had done.

In

In consequence of his difference with the Governor of Basra, Mr Kniphausen had agreed with Mir Naser, Prince of Bender Rigk, to whom Karek belonged, that the Dutch should, for a certain annual rent, be allowed to seat their factory there. The government at Batavia relished the project, which was, in fact, a very wise one, and sent the Baron, with two great ships, to carry it into execution.

Upon arriving at Karek, he seized some ships from Basra, and detained them, till he received restitution of the sum which he had paid for his liberty. He built a large square magazine upon the island, and raised, by degrees, four towers at its corners, each of which he furnished with six cannons. Mir Naser, dissatisfied at the erection of these fortifications, attacked the Dutch, who attacked him in his turn, but could not follow him into his fastnesses. This petty war proved, however, very expensive to the company.

Baron Kniphausen, after governing Karek with sovereign authority for five years, was succeeded by Mr Vanderhulst, who having been previously employed at Basra, and knowing the Arabs, thought it his duty to prosecute, with *Mir Mahenna*, the new Prince of Bender Rigk, the war which had been waged against his father. Mir Mahenna, by a stratagem, seized two armed vessels belonging to the Dutch, and unsuc-

unſucceſsfully attempted a deſcent upon the iſland. Mr Vanderhulſt then enlarged his fortifications, and formed the plan of a town, which was ſoon peopled with Perſians and Arabs.

This ſettlement might be lucrative to the officers employed about it; but the expences of the war and the garriſons conſumed the Company's profits, and they determined to abandon it; but the proſpect of an advantageous trade with Perſia induced them to hold it ſome time longer. The new Governor, Mr *Buſchmann*, therefore concluded a peace with Mir Mahenna; after which the trade met with no interruption.

His ſucceſſor, Mr *Van Houting*, although in other reſpects a man of merit, did not conduct himſelf ſo prudently, being a ſtranger to the genius and temper of the Arabs, and having no experienced officers under him. He was not careful to obſerve a neutrality in the quarrels between the Prince of Abu Schæhhr and Mir Mahenna; but, in concert with the former, attacked the latter in his retreat in the iſland of *Khoneri*. Mir Mahenna allowed his enemies to approach; and, when he ſaw them in ſecurity, fell upon them with his cavalry, and entirely diſcomfited the troops of the Dutch, and of Abu Schæhhr.

Em-

Emboldened by this succefs, Mir Mahenna made a defcent upon the ifle of Karek, and befieged the town. Mr Van Houting fuffered himfelf to be outwitted by a Perfian, by whom he was perfuaded to permit Mir Mahenna to enter the fort with a fmall retinue, in order to agree upon terms for an accommodation. The Arab then made the Dutch garrifon prifoners, and fent them to Batavia. This event happened in the end of December 1765.

It is not probable that the Dutch Eaft-India Company will put themfelves to the trouble of expelling the conqueror, and renewing their eftablifhment on the ifle of Karek.

SECT

SECTION XXII.

OF THE BEDOUINS, OR WANDERING ARABS.

CHAP. I.

Peculiarities in the Manners of the Bedouins.

THE Arabs ſettled in cities, and eſpecially thoſe in the ſea-port towns, have loſt ſomewhat of their diſtinctive national manners, by their intercourſe with ſtrangers; but the Bedouins, who live in tents, and in ſeparate tribes, have ſtill retained the cuſtoms and manners of their earlieſt anceſtors. They are the genuine Arabs, and exhibit, in the aggregate, all thoſe characteriſtics which are diſtributed reſpectively among the other branches of their nation.

I have repeatedly noticed the different acceptations in which the word *Schech* or *Schiech* is uſed. Among the Bedouins it belongs to every noble, whether of the higheſt or the loweſt order. Their nobles are very numerous, and compoſe in a manner the whole nation; the plebeians

beians are invariably actuated and guided by the Schiechs, who superintend and direct in every transaction.

The Schiechs, and their subjects, are born to the life of shepherds and soldiers. The greater tribes rear many camels, which they either sell to their neighbours, or employ them in the carriage of goods, or in military expeditions. The petty tribes keep flocks of sheep. Among those tribes which apply to agriculture, the Schiechs at least live always in tents, and leave the culture of their grounds to their subjects, whose dwellings are wretched huts.

It is the difference in their ways of living that constitutes the great distinctions which characterise the different tribes. The genuine Arabs disdain husbandry, as an employment by which they would be degraded. They maintain no domestic animals but sheep and camels, except perhaps horses. Those tribes which are of a pure Arab race live on the flesh of their buffaloes, cows, and horses, and on the produce of some little ploughing. The former tribes, distinguished as noble by their possession of camels, are denominated *Abu el Abaar*; and the second *Moædan*. The latter are esteemed a middle class, between genuine Arabs and peasants. I have heard some tribes mentioned contemptuously, because they kept buffaloes and cows. The

Moædan

Moœdan tranfport their dwellings from one country to another, according as pafturage fails them; fo that a village often arifes fuddenly in a fituation where, on the day before, not a hut was to be feen.

The genuine Bedouins, living always in the open air, have a very acute fmell. They diflike cities, on account of the fœtid exhalations produced about them. They cannot conceive how people, who regard cleanlinefs, can bear to breathe fo impure air. I have been affured, by perfons of undoubted veracity, that fome Bedouins, if carried to the fpot from which a camel has wandered aftray, will follow the animal by fmelling its track, and diftinguifh the marks of its footfteps, by the fame means, from thofe of any other beafts that may have travelled the fame way. Thofe Arabs, who wander in the defart, will live five days without drinking, and difcover a pit of water by examining the foil and plants in its environs. They are faid to be addicted to robbery; and the accufation is not entirely unfounded; but may be laid equally to the charge of all nations that lead an erratic life. The Schiechs ride continually about on their horfes or dromedaries, infpecting the conduct of their fubjects, vifiting their friends, or hunting. Traverfing the defart, where the horizon is wide as on the ocean, they perceive travellers at a diftance.

As travellers are ſeldom to be met with in thoſe wild tracts, they naturally draw nigh to thoſe whom they diſcover, and are tempted to pillage the ſtrangers when they find their own party the ſtrongeſt. Beſides, travellers paſſing through theſe deſarts go generally in caravans; and a ſingle perſon, or a ſmall party, has a ſingular and ſuſpicious appearance, which is a temptation to the Bedouins.

In Arabia, as in all other thinly inhabited countries, robbery is practiſed; but the Arabian robbers are not cruel, and do not murder thoſe whom they rob, unleſs when travellers ſtand upon the defenſive, and happen to kill a Bedouin, whoſe death the others are eager to revenge. Upon all other occaſions they act in a manner conſiſtent with their natural hoſpitality. Upon this head I have heard ſome anecdotes, which it may not be amiſs to introduce here.

A Mufti of Bagdad, returning from Mecca, was robbed in Nedsjed. He entered into a written agreement with the robbers, who engaged to conduct him ſafe and ſound to Bagdad for a certain ſum, payable at his own houſe. They delivered him to the next tribe, thoſe to a third; and he was thus conveyed from tribe to tribe, till he arrived ſafe at home.

An European, belonging to a caravan which was plundered, had been infected with the plague

upon his journey. The Arabs, seeing him too weak to follow his companions, took him with themselves, lodged him without their camp, attended him till he was cured, and then sent him to Basra.

An Englishman, who was travelling express to India, and could not wait for the departure of a caravan, hired two Arabs at Bagdad, who were to accompany him to Basra. By the way he was attacked by some Schiechs, against whom he at first defended himself with his pistols; but, being hard pressed by their lances, was forced to surrender. The Arabs, upon whom he had fired, beat him till he could not walk. They then carried him to their camp, entertained him for some time, and at last conducted him safe to Basra. When Mr Forskal was robbed by the Arabs in Egypt, a peasant, who accompanied him, was beaten by the robbers, because he had pistols, although he had made no attempt to defend himself with them.

The pillaging of the caravans is not always owing merely to the propensity which the Arabians have to robbery. Their pillaging expeditions are commonly considered by themselves as lawful hostilities against enemies who would defraud the nation of their dues, or against rival tribes, who have undertaken to protect those illegal traders.

In

In one of thofe expeditions, a few years fince, undertaken againft the Pacha of Damafcus, who was conductor of the Syrian caravan to Mecca, the tribe of *Anæfe*, which gained the victory, fhowed inftances of their ignorance, and of the fimplicity of their manners. Thofe who happened to take goods of value knew not their worth, but exchanged them for trifles. One of thofe Arabs having obtained for his fhare a bag of pearls, thought them rice, which he had heard to be good food, and gave them to his wife to boil, who, when fhe found that no boiling could foften them, threw them away as ufelefs.

CHAP. II.

Of the political Conftitution of the wandering Arabs.

TREATING of the government of the Arabs in general, I faid a few words occafionally concerning that of the Bedouins. To avoid unneceffary repetition, I fhall add here only a few particulars concerning chiefly their political interefts, in refpect to the neighbouring nations.

The dignity of Schiech is hereditary, but is not confined to the order of primogeniture. The petty Schiechs, who form the hereditary nobility,

choofe

choose the grand Schiech out of the reigning family, without regarding whether he be more nearly or more distantly related to his predecessor.

Little or no revenue is paid to the grand Schiech; and the other Schiechs are rather his equals than his subjects. If dissatisfied with his government, they depose him, or go away with their cattle, and join another tribe. These emigrations, which happen pretty frequently, have reduced some tribes, which were once potent, to a low and inconsiderable state; and have greatly augmented the numbers and power of some petty tribes.

Personal slavery is established among the Bedouins; but none of them are *ascripti glebæ*. A peasant, when dissatisfied with his master, may quit his service, and remove any where else.

The Bedouins, who live in tents in the desart, have never been subdued by any conqueror; but such of them as have been enticed, by the prospect of an easier way of life, to settle near towns, and in fertile provinces, are now, in some measure, dependent on the Sovereigns of those provinces.

Such are the Arabs in the different parts of the Ottoman empire. Some of them pay a rent or tribute for the towns or pasturages which they occupy. Others frequent the Banks of the Euphrates, only in one season of the year; and, in winter,

winter, return to the desart. These last acknowledge no dependence on the Porte.

Neither are, properly speaking, subject to the Turks; to whom, on the contrary, they would be dangerous neighbours, if the Pachas did not find means to sow dissentions among the tribes and great families, when there are more than one pretender to the dignity of Schiech of Schiechs.

The policy of the Turks occasions frequent wars among the Bedouins; but these are neither long nor bloody.

Whenever the Turks interfere in their quarrels, all the tribes combine to repulse the common enemy of the whole nation.

Every Grand Schiech justly considers himself as absolute lord of his whole territories; and accordingly exacts the same duties upon goods carried through his dominions as are levied by other princes. The Europeans are wrong in supposing the sums paid by travellers to the Grand Schiechs to be merely a ransom to redeem them from pillage.

The Turks, who send caravans through the desart to Mecca, have submitted to the payment of these duties. They pay a certain sum annually to the tribes who live near the road to Mecca; in return for which, the Arabs keep the wells open, permit the passage of merchandize, and escort the caravans.

It

If the Bedouins sometimes pillage those caravans, the haughty perfidious conduct of the Turkish officers is always the first cause of such hostilities. Those insolent Turks look upon all the Arabs as rebels; that is, in the modern signification of this word, as a people who, although weak, have the audacity to withstand the oppression of their stronger neighbours. In consequence of this selfish reasoning, they violate their engagements; and the Arabs take their revenge by pillaging the caravans.

The famous *Ali Bey*, when he conducted the Egyptian caravan to Mecca, would not pay all the duties on his way to Mecca, but promised to pay the rest, on his return, and forgot his promise. On the year following, the Arabs assembled in greater numbers, and obliged the Captain of the caravan to pay for himself and Ali Bey both. The Turks exclaimed against this as an act of robbery; yet the Arabs had only done themselves justice.

The conduct of *Abdalla*, Pacha of Damascus, who commanded the Syrian caravan in 1756, was still more odious. When the Schiechs of the tribe of Harb came to meet him, to receive the stipulated toll, he gave them a friendly invitation to visit him; but, instead of paying the toll, cut off their heads, and sent them to Constantinople, as a proof of his victory over the rebel Arabs. The stroke which those suffered by the death of their

their chiefs hindered them from attempting any thing in revenge, on either that or the following year: The caravans travelled in triumph to Mecca; and the Turks boasted of the valour and prudence of Abdalla Pacha. But, in the third year, the Arabs avenged the slaughtered Schiechs, and, with an army of eighty thousand men, raised out of all the tribes, routed the Turks, and pillaged the caravan. The tribe of *Anæse*, under the command of their Schiech, distinguished themselves particularly in this expedition.

There is a certain subordination among the tribes. The petty tribes, being unable to defend themselves, place themselves under the protection of the greater, and are governed by their laws. Thus are powerful tribes formed by the union of several small tribes.

The Arabian nation are much more numerous, and wider spread, than they are generally supposed to be. They occupy countries, once cultivated and populous, whose ancient inhabitants have disappeared. The period at which these Arabian settlements were formed, cannot now be ascertained; nor is it known whether they may not have been anterior to the reign of the Caliphs. The ancients did not distinguish accurately between different nations. The Kings of Palmyra, who have been supposed to be Jews, were more probably Arabs.

CHAP.

CHAP. III.

Of the Bedouins on the confines of the Desart.

THE most ancient and powerful tribes of this people are those which easily retire into the desart when attacked by a foreign enemy. These too have preserved the national character in its greatest purity, and have maintained their liberty unimpaired. Of this number are the following tribes, of whom I shall mention such particulars as have come to my knowledge.

The *Beni Khaled* are one of the most powerful tribes in all Arabia, on account of their conquests, their wealth, and the number of other tribes subject to them. From the desart of Nedsjed, they have advanced to the sea, and have conquered the country of Lachsa, as I mentioned in the proper place. The Schiech of this tribe does not live always in the city of Lachsa, but sometimes in tents in the desart.

The tribe of *Kiab*, who inhabit north from the Persian Gulph, and of whom I have already spoken, rarely encamp; they have possessions in the province of *Susistan*, in Persia.

In this province of Susistan, near the principality of Havisa, and in the neighbourhood of the city of Schuster, five different considerable

able tribes of independent Bedouins. From the existence of these establishments, I should judge the authority of the Persians in this country to be precarious, and Susistân to be interspersed with desarts.

Beni Lam, are a great tribe between *Korne* and *Bagdad*, upon the banks of the Tigris, the Arabic name of which river, in constant use among the inhabitants of the country, is *Didsjele*. They receive duties upon goods carried between Basra and Bagdad. These Arabs sometimes pillage caravans. The Pacha of Bagdad then sends troops against them, and sometimes chastises them by beheading their chiefs. But the successors of the Schiechs, who have been beheaded, are always as great enemies to the Turks, and as zealous to maintain their liberty, as their predecessors have been.

Montefidsi, or Montefik, are the most powerful tribe north from the desart, whether in respect to the extent of their territories, or the great number of the subaltern tribes who acknowledge their authority. They possess all the country upon both sides of the Euphrates, from *Korne* to *Ardje*.

In summer, when the grass in the desart is in a manner burnt up, the reigning Schiech resides at *Nahhr el Antar*, a town upon the banks of the Euphrates. In winter, they drive their

cattle to feed in the desart, and encamp in tents, The inhabitants of the villages, who apply to agriculture, and are for this reason held in contempt by the Bedouins, pay a tribute. They are poor, as must naturally be the condition of the subjects of those Schiechs who live comfortably themselves, but are not disposed to suffer their peasantry to grow rich.

The Arabs of this tribe often plunder travellers going between *Helle* and *Basra*. The Pacha of Bagdad commonly chastises them; sometimes even deposes the reigning Schiech, and advances another prince of the same family in his room. These Arabs submit to this slight degree of dependence on the Turks, because they are unwilling to lose their establishments on the fertile banks of the Euphrates. In the late troubles of these provinces of the Ottoman empire, frequent notice was taken of this tribe, and they acted no unimportant part.

The tribe derive their name from one *Montefik*, who came from Hedsjas, and was descended from a family who were illustrious before the days of Mahomet. One thing certain is, that the descendents of this *Montefik* have been sovereigns in this country from time immemorial. They are divided into many branches; and, in my time, the reigning family consisted of one hun-

hundred and fifty perſons, all of whom might aſpire to the ſupreme power.

In 1765, the reigning Schiech, who was not of the eldeſt branch, was named *Abdallah*. The other princes of his family enjoyed, at the ſame time, a certain ſhare of authority; each having his own ſubjects, with whom, in time of war, they all join the troops of the Schiech of Schiechs; in ſome diſtricts they levy taxes and cuſtoms upon their own account.

There were named to me more than a ſcore of inferior tribes, who live all in ſubjection to that of Montefik, which, of itſelf, is not extremely numerous. Among theſe ſubordinate tribes, are ſome who have others again ſtill leſs conſiderable, dependent upon them. The Arabs call thoſe dependent tribes *El Araye*.

All theſe tribes upon the confines of the deſart, whoſe names I have mentioned, are genuine Arabs, who breed ſheep and camels, and live in tents. But this deſcription is, with more peculiar propriety, applicable to the reigning tribes; for, I believe, that ſome of the inferior tribes have loſt their nobility, by intermixing the practice of agriculture with the habits of paſtoral life.

CHAP.

CHAP. IV.

Of the Bedouins of Mesopotamia.

The rich plains of Mesopotamia and Assyria, which were once cultivated by a populous nation, and watered by surprising efforts of human industry, are now inhabited, or rather ravaged, by wandering Arabs. As long as these fertile provinces shall remain under the government, or rather anarchy of the Turks, they must continue desarts, in which nature dies for want of the fostering care of man. A hereditary Sovereign, seated at Bagdad, and none else, might restore this country to its once flourishing state.

The Pachas, not knowing how to improve the value of these depopulated districts, and not being able to drive away the Arabs, permit them for an annual rent to cultivate those lands, or feed their flocks upon them. But that people are passionately fond of liberty, and shew by their conduct that they consider not themselves as subject to the Turkish yoke. The frequent wars, in which several of the tribes are engaged with the Pacha of Bagdad, although viewed as rebellion by the Ottoman officers, are proofs of the independence of the Arabs.

So

So rich a tract of country, naturally invites its inhabitants to cultivate it. The lands between the Tigris and the Euphrates are interfected by numerous canals, and are inhabited only by tribes practifing agriculture, or *Moædan*. Such are the

Beni Hæbkem, a tribe fituate eaftward from the Euphrates, whofe prefent Schiech is named *Fontil*, and who rules feveral petty tribes of hufbandmen.

Khafaal, a powerful tribe of hufbandmen, likewife on the eaft fide of the Euphrates. They have a great many petty tribes of Arabs, who live in villages, fubject to them. One of thefe petty tribes comprehends five and twenty inferior tribes, and two others forty each. The tribes which practife hufbandry appear therefore to be lefs numerous than the Bedouins, who often unite into very large bodies. The tribe of Khafaal can mufter two thoufand cavalry, and a proportionate number of infantry. The Pacha of Bagdad has lately made war on thefe people, with various fuccefs. Thefe Arabs are Shiites; and this is one motive more to fet them at variance with the Turks. The reigning Schiech is named *Hammoud*, and levies cuftoms from veffels coming up the Euphrates.

All

All the Arabs within the territories of the government of Bagdad are not huſbandmen. South from that city are ſome Bedouins, who breed camels. Of theſe are the tribes of *Beni Temim*, and *Daſaſa*, as well as ſome other tribes between Bagdad and Moſul. The tribe of *Al Tobad* have become very conſiderable, through the favour of the Pacha of Bagdad, one of whoſe principal officers was a near relation to the reigning Schiech. All that tract of country between Bagdad and Moſul is poſſeſſed by hordes of Bedouins; one of which, occupying the range of hills adjacent to the Tigris, lately made an attack upon the troops of the Pacha; and another, denominated *Al Buhamdan*, pillaged a caravan when I was in Moſul.

Thay are a great and powerful tribe of Bedouins between Merdin and Moſul. The reigning Schiech, who is of the family of *Salie*, for a ſmall annual tribute, poſſeſſes the large and fertile plain of Aſſyria. Were it not for the uſual Turkiſh policy of ſowing diſſention among the neighbours, the Pachas would find it impoſſible to maintain any ſhadow of authority over this tribe. But, the Pacha of Bagdad ſends the *Togk*, or horſe's tail, ſometimes to one Schiech, ſometimes to another; and thus is a conſtant rivalry kept up among them, which weakens their common ſtrength. This horſe's tail is not merely

ly an enſign of empty honour. It confers the dignity of *Beg*, with the right to the poſſeſſion of the plain, which is held to be with the Turks. The depoſed *Beg* quits his place of reſidence between *Moſul* and *Niſſibin*, and retires with his partizans to the banks of the river *Khabour*, and there waits an opportunity to ſupplant his rival.

All travellers complain of the robberies of theſe Bedouins of Aſſyria. The reſtleſſneſs and thieviſh diſpoſition of theſe people ſeem to increaſe the farther they recede from their native deſarts, and approach the country inhabited by the plundering *Kurdes* and *Turcomans*.

I was told of ten wandering tribes, *Arak Arabi*. The moſt conſiderable encamps in the environs of *Helle*; its name is *Solæd*; and its branches are ſpread even into the governments of Aleppo and Damaſcus.

An Arabian Schiech, with whom I was acquainted at Aleppo, gave me the names of eight tribes of Bedouins who live towards the head of the Euphrates, in diſtricts comprehended within the government of the Pacha of *Orfa*. But, as he could give me no farther information concerning theſe tribes, I paſs them by in ſilence.

CHAP.

CHAP. V.

Of the Bedouins of Syria.

The Pachas of this province have as much to do with the wandering Arabs, as the Turkish governors on the Persian frontier. It is of great consequence to the cities of Aleppo and Damascus, that their caravans, travelling to Bagdad or Basra, be suffered to pass in safety through the desart. Without escorting them with an army, the Pachas could not protect them from insult and pillage, did they not artfully contrive to employ one tribe of Arabs against the rest.

With this view, the Pacha gives the title of Emir to the most powerful Schiech in the neighbourhood. This emir is obliged to guide the caravans, to keep the other Arabs in awe, and to levy the dues from those who feed their cattle on the Pacha's grounds. As payment for his trouble, and to reimburse his expences, he receives a certain sum yearly. But the Arabs having little confidence in Turkish promises, the Pacha settles upon the Emir a number of villages, the revenues of which make up the stipulated sum. These villages were miserable enough before, but have been absolutely ruined

ruined by the precarious government of the Arabs.

Upon a calculation of the ſcanty revenue which the Porte derive from this part of their dominions, and the trivial rents paid by the Arabs for the liberty of ravaging whole provinces; and, on the other hand, a comparative eſtimate of the ſums expended in maintaining that vagabond race in a ſpecious ſubjection; it is plain, that they are loſers by the ſhadow of authority which they pretend to have over the Arabs; but Ottoman vanity is pleaſed with the vain fancy of poſſeſſing immenſe territories, from which the Sultan derives no revenue, and in which his orders are not reſpected.

The moſt powerful tribe near Aleppo, are the *Mauali*, whoſe reigning Schiech is of the family of *El Buriſche*. The Pachas put ſometimes one, ſometimes another of the Schiechs of this family in poſſeſſion of the villages and revenues belonging to the dignity of *Emir*. He whom they depoſe, retires commonly with his party to the banks of the Euphrates, and there awaits an opportunity to ſoften the new Pacha by preſents, and recover his place. A few years ſince, an Emir foreſeeing that he was to be depoſed, plundered a caravan, carried away 30,000 head of cattle from the paſtures about Aleppo, and conveyed his booty to a place of ſafety near the Euphrates.

phrates. Some time after, he ſurpriſed and pillaged the city of *Hæms*. It was ſuppoſed, when I was in Aleppo, that the Pacha would be obliged to recal and reinſtate him in the office of Emir.

A nephew of the Emir, or reigning Schiech of the tribe of Mauali, named to me fifteen conſiderable tribes who inhabit the neighbourhood of Aleppo. Another Schiech, a great traveller, mentioned five others, ſomewhat farther diſtant, and near the road from Aleppo to Baſra. All theſe Bedouins pay each a trifle to the Emir, for liberty to hire out or ſell their camels, and to feed their cattle through the country. The neighbouring tribes in the *deſart of ſalt*, who are ſubject to the Pacha, pay ſomething to a farmer (of the tax) for liberty to gather the ſalt formed in that deſart.

I was ſurpriſed to ſee among thoſe tribes the tribes of *Thay* and *Sobæd*, which muſt of conſequence be ſpread very widely over the country. The tribe of *Rabea* boaſts of its antiquity, and pretends to have come from Yemen to ſettle in the north, at the time when the dyke of the reſervoir of the Sabæans at Mareb was broken down.

As my ſtay at Damaſcus was very ſhort, I could not acquire enough of information concerning the Bedouins in the government of Damaſcus

-mafcus or Scham. I learned only the names of a dozen of their tribes, one of which named *Abu Salibe*, confifts, as I was told, folely of Chriftians. Another, *Beni Hamjar*, pretend that they are defcended from the old Arabian kings of this name.

Several circumftances lead me to prefume, that, of the other nations in Syria, *Kurdes*, *Drufes*, *Metuaeli*, *Naffaries*, and *Tfchinganes*, fome are of Arabian anceftry.

The tribe of *Anæfe* are efteemed to be the greateft tribe in the defart of Syria. They have even fpread into Nedsjed, where they are reckoned the moft numerous tribe in the heart of Arabia. The caravans of Turkifh pilgrims pay them a confiderable duty for their free paffage through the country. This tribe too, when diffatisfied, plunder the caravans. They often make war on the Pacha of Damafcus. They lately routed and killed the Pacha of *Ghaffa* in his own government.

In my time, the departure of a caravan from Bagdad was retarded by news received of thofe Arabs being on ill terms with the Pacha of Damafcus. Two Turkifh lords, who were very much beloved in Arabia, refolving to attend the caravan, the merchants ventured to pack up and fend off their goods. But, I not choofing, after fo many dangers, to expofe myfelf anew

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and unneceſſarily, took the road from Bagdad to Moſul, and intruſted a trunk to an Arab, a camel-driver in that caravan, directing him to deliver it to a certain man at Aleppo. Within a day's journey of Damaſcus, the whole caravan were plundered by the tribe of *Anæſe*. The trunk was opened. The Bedouins took what they choſe, but left me my books, papers, a box of medals, and two watches. The camel-driver collected the broken pieces of my trunk, and brought the whole honeſtly to Aleppo. Thus had I, at the ſame time, a proof of Arabian rapacity and Arabian integrity.

CHAP. VI.

Of the Bedouins of Arabia Petræa, and Paleſtine.

THE name of *Arabia Petræa* is uſed in a vague manner by our geographers. It ſeems to be a denomination given to thoſe countries which are moſtly deſart, between Egypt, Syria, and Arabia properly ſo called. It would be difficult to determine exactly the limits of thoſe countries, which are little known, and but thinly inhabited; the inhabitants of which wander among dry ſands and rocks, ſeeking here and there a few ſpots which afford ſome ſcanty food for

their

their cattle. None but Bedouins haunt thefe defarts.

In the account of my journey to *Mount Sinai*, I fpoke of three tribes whom I found fettled by the highway. Thofe are no doubt of that clafs which acknowledge the fuperiority of a greater tribe. On the other fide of that chain of mountains, and in the environs of *Akaba*, there muft be other tribes, but the names of thefe I know not.

I have already mentioned the great tribe of *Harb*, who live to the north of *Hedsjas*. In this province are alfo the ancient tribes of *Beni Ottæba*, *Hodeil*, *Jom*, and others, which the inhabitants of Mecca call bands of robbers, feemingly for no other reafon, but that their Sherriffe has frequent quarrels with thofe Bedouins.

There are alfo feveral confiderable tribes upon the confines of Nedsjed, and the great defart. The tribe of *Beni Temim*, among thefe, were famous in the days of the fucceffors of Mahomet, for a prophetefs named *Sedsjay*, who did honour to the tribe. Schiech *Dahher*, Mafter of Acca, and the greater part of Paleftine, is alfo an Arab, but I know not to what tribe he belongs.

I could learn nothing of confequence concerning the Arabs of Paleftine. They feem to be poor neglected hordes, who inhabit that barren and difmal country.

I was told of the tribe of *Dsjærhamie*, between *Rama* and Jerufalem. The European monks, who are now the only pilgrims that vifit the Holy Land, defcribe thofe Arabs as devils incarnate, and complain dolefully of their cruelty to the poor Chriftians. Thofe lamentations, and the fuperftitious pity of good fouls in Europe, procure large alms to the convent of Francifcans at Jerufalem. The exaggerated relations of the fufferings of the pilgrims, from thofe inhuman Bedouins, will therefore be continued as long as they can ferve the purpofe for which they are intended.

It muft be confeffed, however, that this tribe of *Dsjærhamie* form, in one inftance, a remarkable exception from the ordinary national character of the Arabs, who, in general, never maltreat a ftranger, unlefs they have firft received provocation. But, thofe Arabs in the neighbourhood of Jerufalem have a rooted averfion to the monks; in other refpects, they are honeft enough people.

They convey every year, from Jafa to Jerufalem, money and goods, fent to the monks from Europe, to a confiderable amount, without ever touching or embezzling the fmalleft article. They know that the fuperior of the convent at Jerufalem pays the travelling expences of the pilgrims

grims, and that they are poor monks, who have nothing to loſe. Yet they wait to intercept thoſe indigent caravans, not to pillage them, but that they may have the pleaſure of venting their hatred againſt the monks.

It would be a groſs miſtake, therefore, if any European ſhould fancy that he might travel ſafely through Judea, in conſequence of putting himſelf under the protection of the monks. A young Frenchman had a trial of this when I was in that country. Paſſing the river Jordan, he was ſeverely beaten by the Bedouins, ſolely for being found in company with the monks, which made the Arabs view him in a ſuſpicious light.

SECT.

SECTION XXV.

OF THE RELIGION AND CHARACTER OF THE ARABS.

CHAP. I.

Of the different Sects of Mahometans in Arabia.

IT might be expected that the Mahometan religion ſhould be preſerved in its higheſt purity in Arabia, which was its cradle; and that no contrariety of opinions, or diverſity of ſects, ſhould have ariſen there. An old tradition records a ſaying of Mahomet's, from which he appears to have foreſeen that it was impoſſible for his followers to remain in perpetual harmony of doctrine and worſhip. He is ſaid to have predicted that his new religion ſhould be divided into ſeventy different ſects, as the Chriſtians of his time were.

This prediction is in part accompliſhed; for there are at preſent ſeveral Mahometan ſects in Arabia.

The doctrines and rites of the Muſſulman religion are in general ſufficiently known. I ſhall

ſhall ſatisfy myſelf with mentioning ſome remarkable peculiarities which diſtinguiſh the ſects eſtabliſhed in Arabia, and which have an influence on the moral character or political ſtate of the nation.

The moſt conſiderable ſects among the Arabian Mahometans, are,

1. That of *Sunni*, to which the Turks alſo belong. This forms the moſt numerous ſect in Arabia; its opinions being profeſſed by the inhabitants of the holy cities of Mecca and Medina, and by the Sherriffes of thoſe cities who are reputed the ſucceſſors of Mahomet.

2. The ſect of *Schya*, of which the whole Perſian nation profeſs themſelves. In the eaſtern parts of Arabia are ſome diſciples of this ſect; and it prevails all along the borders of the Perſian Gulph. The *Metaueli*, or *Mut-Ali*, in Syria, are likewiſe Shiites.

3. The ſect of *Zeidi*, which prevails in Yemen, and of which the Imam of Sana is a follower.

4. The ſect of *Beiaſi*, *Beiadi*, or *Abadi*, is the principal ſect in *Oman*. It is ſaid to owe its origin to the enemies of the Caliph Ali, two of whom went into Oman after a defeat, which only nine of them had ſurvived.

5. The ſect of *Meſſalich*, of which I have already taken notice in deſcribing the Bedouins ſettled between the provinces of Hedsjas and

 Yemen,

Yemen. I ſuſpect this rather to be a different religion, than a ſect of the Muſſulman.

6. The ſect of *Mecrami* and *Abd ul Wahheb*. I have already given my opinion of this little known ſect in the deſcriptions of Nedsjeran and Nedsjed.

7. The ſect of *Dsjedsjal*, of which the inhabitants of *Mecran*, a maritime province of Perſia, are followers.

8. Laſtly, the ſects of *Schabreari* and *Merdinar*, of which are the *Belludsje*, Arabian tribes on the confines of the province of Mecran, as I have above obſerved.

All theſe different ſects acknowledge Mahomet their prophet, and regard the Koran as their code of civil and eccleſiaſtical laws. However, they mutually treat each other as *Chauaredsji* or *Rafidi*, that is to ſay, heretics.

The *Sunnites* allow only the four ſects, which they conſider as orthodox; thoſe of *Schafei*, *Hanefi*, *Maleki*, and *Hanbali*, to have houſes of prayer about the *Kaba*. The Zeidites, however, to make themſelves amends for the excluſion they ſuffer, have reared for themſelves an inviſible houſe of prayer in the air, immediately over the Kaba, by which means they are, in their own opinion, put into poſſeſſion of theſe ſacred places. Notwithſtanding theſe lofty pretenſions, every pilgrim of this ſect is obliged to pay a high

high capitation to the Sherriffe, who has, for these ſeveral years, made the Shiites likewiſe pay dear for permiſſion to viſit Mecca.

The Zeidites ſeem to be leſs rigid and ſuperſtitious than the Sunnites, who are much addicted to the worſhip of ſaints, and believe in the moſt ridiculous miracles. The former trouble not themſelves with the controverſy about Mahomet's ſucceſſors, which has occaſioned the ſchiſm between the Sunnites and the Shiites. Nor are they ſo rigid and exact in reſpect to prayers and other ceremonies; they make no mention of ſaints; and the Imam of Sana, who is a Zeidite, ſuffers uſeleſs moſques to fall into ruins, and ſometimes even demoliſhes them, to the great offence of his Sunnite ſubjects in the Tehama.

All theſe ſects venerate the deſcendants of Mahomet, except the *Beiaſi*, who treat them with no greater reſpect than other Arabs, and believe all the families in the nation to have the ſame right to the ſovereign power.

For this reaſon, the Prince of Maſkat, who is of the ſect of *Beiaſi*, takes the title of Imam, although not deſcended from Mahomet. This ſect abſtain, not only from ſtrong liquors, like the other Muſſulmans, but even from tobacco and coffee; although, out of hoſpitality, theſe are offered to ſtrangers in *Oman*. The *Beiaſi*

pique

pique themſelves on great auſterity of manners, and ſimplicity in their mode of living. Even the moſt opulent among them avoid every thing like magnificence in their dreſs, houſes, and moſques. The Prince adminiſters juſtice in perſon, and permits all his ſubjects to be ſeated in his preſence. It was in conſequence of this ſeverity of manners, that the laſt Imam, who was a tyrannical and voluptuous prince, became odious to his ſubjects. In the deſcription of Oman, I have taken notice of the revolution by which that prince was driven from the throne.

At Maſkat, I received an acconnt of the miraculous origin of the ſect of *Dsjedsjal*, in the province of Mecran. Its firſt author was a venerable old man, who was found by ſome woodcutters ſhut up in the middle of a tree, and having a book in his hand. Each ſect indeed tells ridiculous ſtories of the other ſects to bring them into contempt.

I ſaw or heard of no convents of monks among the Zeidites in Yemen, or among the Beiaſi in Oman. The Sunnites, and among them the Turks eſpecially, are known to have a great number of religious orders, the members of which are diſtinguiſhed by the names of *Derviſes* and *Santons*, and diſcriminated from one another by diverſities of dreſs and manners. At Mokha were beggars, who ſang through the

ſtreets,

ſtreets, called Derviſes; as well as ſome other poor creatures, who, for any trifle, were ready to read the paſſages of the Koran inſcribed on the tombſtones. As the Zeidites and Beiaſi are not worſhippers of ſaints, they cannot have Derviſes and Santons; who, on the other hand, are very numerous in Egypt, where they perform many extravagant fooleries.

The Turks and Perſians have been almoſt conſtantly at war; and their reſpective Princes have generally contrived to repreſent to their ſubjects diſputes which originated from their ambition, as prompted by religious conſiderations. This is the reaſon of the violent hatred with which the Shiites and Sunnites are animated againſt one another. In Turkey and Perſia, Chriſtians are permitted to build churches, and the Jews, ſynagogues; but in Perſia, no Sunnite moſque is allowed; and the Turks tolerate the Shiites in the exerciſe of no other part of their worſhip, except their pilgrimage to their Prophet's tomb in the vicinity of Bagdad; and for this permiſſion they pay very dear to the Ottoman Porte. In Yemen, the Sunnites and Zeidites live happily together; for the latter, who are the more tolerant of the two, are the predominant ſect.

The Muſſulmans in general do not perſecute men of other religions, when they have nothing

to

to fear from them, unlefs in the cafe of an intercourfe of gallantry with a Mahometan woman. A Chriftian, convicted of blafphemy, would alfo be in danger of lofing his life. In fuch a cafe, it is true, a Mahometan would as little be fpared. While I was at Bagdad, a Janiffary urged a citizen for a debt; the latter always anfwered with a devout air, that he fhould remember God and the Prophet, and wait patiently for payment, without putting himfelf in a paffion. The Janiffary was at laft provoked to utter a blafphemous expreffion; the artful citizen attefted witneffes; and the Janiffary was accordingly convicted, expelled out of his corps, and next day hanged.

All the Muffulman fects are not alike abhorrers of images. In Oman, the Banians are allowed to fet up their images openly in their apartments. The Sunnites even appear to have loft fomewhat of their averfion for thefe material reprefentations of Deity. Thofe in India keep paintings; and I even faw two of thefe in a villa of the Sultan's near Conftantinople. At Kahira I found prints, and a plafter buft in the houfe of a learned Sunnite.

CHAP.

CHAP. II.

Of the other Religions tolerated in Arabia.

THROUGH all Arabia are Jews, who are held in much greater contempt than the Chriſtians. I have already mentioned the Jewiſh tribes ſettled in the neighbourhood of *Kheibar*, where they are not barely tolerated, but have the ſovereign authority in their own hands.

The Jews diſperſed through different cities have ſynagogues, and enjoy a great deal of freedom. They are fond of living together, and commonly form a village near every principal town. In Oman they are ſtill better treated, and permitted to wear the dreſs of Mahometans.

The Chriſtians were once numerous in Arabia. I know of no Chriſtian church remaining at preſent in all this country. In the province of Lachſa are many Sabæans, or Chriſtians of St John. But, the Chriſtianity of this ſect ſeems to be a confuſed medley of the opinions and ceremonies of ſeveral different religions.

Banians from India are ſettled in great numbers in the commercial cities. At Mokha they ſuffer many mortifications. But, at Maſkat, among the tolerant ſect of the Beiaſi, they

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are permitted to obſerve the laws, and cultivate the worſhip of their own religion without diſturbance. In Perſia there are alſo ſome of theſe Indians; but the Turks, who are auſtere Sunnites, ſuffer none of them in their provinces.

I never ſaw that the Arabs have any hatred for thoſe of a different religion. They, however, regard them with much the ſame contempt with which Chriſtians look upon the Jews in Europe. Among the Arabs this contempt is regulated. It falls heavieſt upon the Banians; next after them, upon the Jews; and, leaſt of all, upon the Chriſtians, who, in return, expreſs the leaſt averſion for the Muſſulmans. A Mahometan, who marries a Chriſtian or Jewiſh woman, does not oblige her to apoſtatize from her religion; but the ſame man would not marry a Banian female, becauſe this Indian ſect are ſuppoſed to be ſtrangers to the knowledge of God, having no book of divine authority. The Mahometans in India appear to be even more tolerant than thoſe of Arabia. They live in a good underſtanding with the Banians, and treat them with leſs contempt than their Arabian brethren.

This progreſs towards general toleration preſerves the Arabs from the rage of making proſelytes. They ſeek neither to entice nor conſtrain

ſtrain any perſon, except ſometimes their young ſlaves, whom they compel to embrace Mahometiſm: But, when a proſelyte voluntarily preſents himſelf, they are, by the laws of their religion, obliged to receive him, and even to provide for his maintenance. The converts who moſt commonly offer themſelves are deſerters from the crews of European ſhips, who take this ſhift to eſcape puniſhment. As they are known to be moſtly very bad ſubjects, government allows them but a very ſcanty penſion, ſcarcely ſufficient for their maintenance. They are not confined, either from intercourſe with Chriſtians, or from taking voyages into diſtant countries. We had in our ſervice in Arabia a French renegado, who, when he left us, went to India.

It may not be improper to remark, in this place, that the Indians are ſtill leſs anxious about making converts than the Arabs. The Bramins, Rajaputs, and Banians, receive nobody into their communion, but, on the contrary, expel all of their members who render themſelves obnoxious by irregularity of life, and by this means afford proſelytes to the Chriſtians. Thus the European miſſionaries, who run ſo indecently through the Eaſt, and profane the ſacrament of baptiſm, by caſting it at the head of every

one, have little reaſon to boaſt of the converſions they effect, eſpecially as they uſe ſo much importunity to accompliſh them.

CHAP. III.

Of the Character of the Arabs.

CLIMATE, government, and education, are, undoubtedly, the great agents which form and modify the characters of nations. To the firſt of theſe the Arabs owe their vivacity, and their diſpoſition to indolence; the ſecond increaſes their lazineſs, and gives them a ſpirit of duplicity; the third is the cauſe of that formal gravity which influences the faculties of their mind, as well as their carriage and exterior aſpect.

No two things can differ more than the education of the Arabs from that of the Europeans. The former ſtrive as much to haſten the age of maturity, as the latter to retard it. The Arabs are never children; but many Europeans continue children all their life.

In Arabia, boys remain in the Haram, among the women, till the age of five or ſix, and during this time follow the childiſh amuſements ſuitable to their years; but, aſſoon as they are removed from that ſcene of frivolity, they are ac-

cuſtomed

cuſtomed to think and ſpeak with gravity, and to paſs whole days together in their father's company, at leaſt if he is not in a condition to retain a preceptor, who may form them. As muſic and dancing are eſteemed indecent among the Arabs, women are alſo excluded from all aſſemblies, and the uſe of ſtrong drink is forbidden. The Arabian youth are ſtrangers to the pretended pleaſures which are ſo eagerly purſued by the youth of Europe. The young Arabs, in conſequence of being always under the eyes of perſons advanced to maturity, become penſive and ſerious even in infancy.

Yet, under this air of gravity and recollection, the nation have in reality a great degree of vivacity in their hearts, which varies through the different provinces. The inhabitants of Yemen, living in a mild climate, and an agreeable air, have more animation in their character than thoſe of Hedsjas and Arabia Petræa, whoſe imagination receives a more gloomy caſt from the continual proſpect of barren deſarts and bare rocks. I have ſeen young Arabs in Yemen dance and leap, with arms in their hands, to the ſound of ſmall drums; yet, even the inhabitants of the deſart, ſhew greater vivacity than the Turks. As for the melancholy Egyptians, I never ſaw them diſcover any mark of genuine joy, even at their feſtivals, however ſplendid.

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This vivacity in the Arabians makes them fond of company, and of large aſſemblies, notwithſtanding their ſeeming ſerioufneſs. They frequent public coffee-houſes, and markets, which are ſo numerous through Yemen, that every village, of any conſiderable magnitude, has a weekly market. When the villages lie at too great a diſtance, the country people meet in the open fields, ſome to buy or ſell, and others to converſe, or amuſe themſelves as ſpectators of the buſy ſcene. Artiſans travel through the whole week from town to town, and work at their trade in the different markets. From this fondneſs of theirs for ſociety, it may be inferred, that the nation are more civilized than they are commonly ſuppoſed to be.

Several travellers accuſe them of being cheats, thieves, and hypocrites. An arbitrary government, which impoveriſhes its ſubjects by extortion, can have no favourable influence indeed upon the probity of the nation; yet, I can ſay, from my own experience, that the accuſations laid againſt them have been exaggerated above the facts. The Arabs themſelves allow that their countrymen are not all honeſt men. I have heard them praiſe the fidelity with which the Europeans fulfil their promiſes, and expreſs high indignation againſt the knavery of their

own

own nation, as a disgrace to the Musulman name.

CHAP. IV.

Of the Vengeance of the Arabs.

A LIVELY, animated people, of quick and violent passions, are naturally led to carry the desire of vengeance for injuries to its highest excess. The vindictive spirit of the Arabs, which is common to them with the other inhabitants of hot climates, varies, however, with the varying modifications of the national character.

The Arabs are not quarrelsome; but, when any dispute happens to arise among them, they make a great deal of noise. I have seen some of them, however, who, although armed with poignards, and ready to stab one another, were easily appeased. A reconciliation was instantly effected, if any indifferent person but said to them, Think of God and his Prophet. When the contest could not be settled at once, umpires were chosen, to whose decision they submitted.

The inhabitants of the East in general strive to master their anger. A boatman from Maskat

kat complained to the governor of the city of a merchant who would not pay a freight due for the carriage of his goods. The governor always put off hearing him, till ſome other time. At laſt the plaintiff told his caſe coolly, and the governor immediately did him juſtice, ſaying, I refuſed to hear you before, becauſe you were intoxicated with anger, the moſt dangerous of all intoxications.

Notwithſtanding this coolneſs, on which the people of the Eaſt pique themſelves, the Arabs ſhew great ſenſibility to every thing that can be conſtrued into an injury. If one man ſhould happen to ſpit beſide another, the latter will not fail to avenge himſelf of the imaginary inſult. In a caravan I once ſaw an Arab highly offended at a man, who, in ſpitting, had accidentally beſpattered his beard with ſome ſmall part of the ſpittle. It was with difficulty that he could be appeaſed by him, who, he imagined, had offended him, even although he humbly aſked pardon, and kiſſed his beard in token of ſubmiſſion. They are leſs ready to be offended by reproachful language, which is, beſides, more in uſe with the lower people than among the higher claſſes.

But the moſt irritable of all men are the noble Bedouins, who, in their martial ſpirit, ſeem to carry thoſe ſame prejudices farther than even

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the barbarous warriors who iſſued from the North, and overran Europe. Bedouin honour is ſtill more delicate than ours, and requires even a greater number of victims to be ſacrificed to it. If one Schiech ſays to another, with a ſerious air, 'Thy bonnet is dirty,' or, 'The wrong ſide of thy turban is out,' nothing but blood can waſh away the reproach; and not merely the blood of the offender, but that alſo of all the males of his family.

At Barra I heard the ſtory of an adventure, which had happened about a dozen of years ſince, in the neighbourhood of that city, and which may afford an idea of the exceſs to which the ſpirit of revenge often riſes among this nation. A man of eminence, belonging to the tribe of *Monteſidſi*, had given his daughter in marriage to an Arab of the tribe of *Korne*. Shortly after the marriage, a Schiech of an inferior tribe aſked him, in a coffee-houſe, Whether he were father to the handſome young wife of ſuch a one, whom he named? The father, ſuppoſing his daughter's honour ruined, immediately left the company to ſtab her. At his return from the execution of this inhuman deed, he who had ſo indiſcreetly put the queſtion was gone. Breathing nothing now but vengeance, he ſought him every where; and not finding him, killed in the mean time ſeveral of his relations,

relations, without ſparing even his cattle or ſervants. The offender offered the governor of Korne a great ſum if he would rid him of ſo furious an adverſary. The governor ſent for him who had been offended, and endeavoured by threats, and a ſhew of the apparatus of puniſhment, to force him to a reconciliation; but the vengeful Arab would rather meet death than forego his revenge. Then the governor, to preſerve a man of ſuch high honour, ſoothed him to an agreement, by which the firſt aggreſſor gave his daughter, with a handſome portion, in marriage to him whom he had offended. But the father-in-law durſt never after appear before his ſon-in-law.

The thirſt for vengeance diſcovers itſelf likewiſe in the peculiar manner in which murther is proſecuted here. In the high country of Yemen, the ſupreme court of Sana commonly proſecutes murthers in the mode uſual in other countries; but, in ſeveral diſtricts in Arabia, the relations of the deceaſed have leave either to accept a compoſition in money, or to require the murtherer to ſurrender himſelf to juſtice, or even to wreak their vengeance upon his whole family. In many places, it is reckoned unlawful to take money for the ſhedding of blood, which, by the laws of Arabian honour, can be expiated only by blood. They think

little

little of making an aſſaſſin be puniſhed, or even put to death, by the hand of juſtice; for this would be to deliver a family from an unworthy member, who deſerved no ſuch favour at their hands.

For theſe reaſons, the Arabs rather revenge themſelves, as law allows, upon the family of the murderer, and ſeek an opportunity of ſlaying its head, or moſt conſiderable perſon, whom they regard as being properly the perſon guilty of the crime, as it muſt have been committed through his negligence in watching over the conduct of thoſe under his inſpection. In the mean time, the judges ſeize the murderer, and detain him till he has paid a fine of two hundred crowns. Had it not been for this fine, ſo abſurd a law muſt have been long ſince repealed. From this time, the two families are in continual fears, till ſome one or other of the murderer's family be ſlain. No reconciliation can take place between them, and the quarrel is ſtill occaſionally renewed. There have been inſtances of ſuch family feuds laſting forty years. If, in the conteſt, a man of the murdered perſon's family happens to fall, there can be no peace till two others of the murderer's family have been ſlain.

This deteſtable cuſtom is ſo expreſsly forbidden in the Koran, that I ſhould not have been

persuaded of its existence, had I not seen instances of it. Men, indeed, act every where in direct contradiction to the principles of religion; and this species of revenge is not merely impious, but even absurd and inhuman. An Arabian of distinction, who often visited us at Loheya, always wore, even when he was in company, both his poignard and a small lance. The reason of this, he told us, was, that a man of his family had been murdered, and he was obliged to avenge the murder upon a man of the inimical family, who was then actually in the city, and carried just such another lance. He acknowledged to us, that the fear of meeting his enemy, and fighting with him, often disturbed his sleep. In the narrative of my journey from Beit el Fakih to Mokha, I have related an instance of a family feud of this kind, in the country through which we passed.

Among the Bedouins in the East of Arabia, every family strive to right themselves, whenever they think that they have suffered an injury. When the two hostile families happen to belong to two powerful rival tribes, formal wars sometimes follow in consequence of such accidental quarrels: But, on the other hand, the public peace is not at all interrupted by a private feud, when the persons at variance belong to two petty tribes, both subject to the same

great

great tribe. Laſtly, when the two contending parties are ſubjects of the ſame Schiech, and are, of conſequence, held to be of the ſame family, the Schiech and the principal ſubjects join to reconcile the parties, and to puniſh the murderer.

The tribes upon the confines of Oman, and the ſhores of the Perſian gulph, are alſo acquainted with theſe family wars, and more harraſſed even than the Arabians by them. A great part of theſe tribes earn their ſubſiſtence by carrying coffee from Yemen to the Perſian gulph, and by the pearl fiſhery; and, from this circumſtance, parties at variance have more frequent opportunities of meeting and fighting at ſea. Weak tribes are thus often obliged to quit their way of life, and fall into obſcurity and miſery (P).

CHAP. V.

Of the Arabian Nobility.

THE Arabs are accuſed of being vain, full of prejudices with reſpect to birth, and ridiculouſly attentive to records of genealogy, which they keep even for their horſes. This reproach cannot affect the great body of the nation, who know

know not their family names, and take not the trouble of keeping a regifter of births. Moft of thofe, even in the middle ftation of life, know not who were their grandfathers, and would often be as much at a lofs to know their fathers, if it were not regulated by cuftom, that the fon fhall join his father's name with his own.

All thofe petty princes who govern in Arabia are, undoubtedly, very proud of their birth, and with fome reafon, fince their families have, from time immemorial, enjoyed independence and fovereign power. The nobility, who are free, or dependent only on the chiefs of their tribes, are equally fo. They enjoy privileges which the traditional hiftory of the nation reprefents as having always belonged to certain families. The Schiechs are excufeable, therefore, although they value themfelves upon advantages which are peculiarly theirs.

What adds to the high conceit the Bedouin Schiechs have of their nobility, is its being incommunicable, and not to be conferred by any fovereign prince, or even by the Caliphs. As it is founded on the cuftoms of a paftoral people, who know no diftinction of rank, but that of the heads of families, no fovereign can augment the number of thefe chiefs. Nobles can be created only in countries where the nobility form

form a diftinct clafs, enjoying certain civil privileges, which may be equally conferred on others. The Bedouin nobility may be compared to the chiefs of the clans among the Scotch highlanders, who are in a very fimilar condition with refpect to their honours and authority (Q).

The defcendents of Mahomet hold, with fome reafon, the firft rank among the great families in Arabia. Mahomet was fprung from one of the nobleft families in the country, and rofe to the rank of a potent prince. His firft profeffion of a dealer in camels, proves him to have been a Schiech of the genuine and pure nobility of his nation. It may be inferred, however, from the fingular veneration in which his family are held, that religious opinions have contributed to gain them the pre-eminence which they hold, above even the moft ancient fovereign houfes. A fect naturally refpect the pofterity of their founder, as a race bearing an indelible character of fanctity.

Thefe defcendents of Mahomet have received different titles. In Arabia they are called Sherriffes, or *Sejids*; in the Mahometan countries fituate northward, Sherriffes or Emirs; and in the Arabian colonies in the Eaft, fimply Sejids. The prince of *Havifa*, on the frontiers of Perfia, takes the title of *Maula*, which has, I believe, been alfo affumed by the Emperor of

Morocco,

Morocco. In ſome countries, this family are diſtinguiſhed by a green turban. Nay, on the coaſts of Arabia, ſhips hoiſt a green flag, when fitted out by a Sejid. Yet the green turban is not invariably a diſtinctive mark of a deſcendent of Mahomet. Beggars ſometimes wear turbans of this colour; and one of our ſervants did the ſame, and was blamed by nobody.

The Sherriffes of Hedsjas are eſteemed the nobleſt of Mahomet's deſcendents, becauſe they have made fewer intermarriages with ſtrangers than the reſt of the Prophet's poſterity. In that province, they are treated with almoſt incredible reſpect. A Sherriffe may venture into the midſt of a fray, without the ſmalleſt fear of being intentionally hurt or killed. He needs not to ſhut his doors againſt thieves. In the Ottoman provinces, the family of the Prophet are leſs regarded. In my time, a Sejid, who had been guilty of divers crimes, and although warned and reproved by an indulgent governor, had not corrected his bad habits, was condemned to ſuffer capital puniſhment.

Having heard a diſtinction frequently made between a Sherriffe and a Sejid, I made inquiry into its nature. I learned that Sherriffes are conſtantly devoted to a military life, and are deſcended from *Haſſan*; but that the Sejids are the poſterity of *Hoſſein*, and follow the purſuits

purſuits of trade and ſcience, although they have ſometimes riſen to ſovereign power in ſome parts of Arabia.

There are, in all Mahometan countries, an aſtoniſhing number of Sherriffes. I ſaw whole villages peopled with this family ſolely. To thoſe who know not in what manner this title is tranſmitted, the numbers of thoſe who enjoy this high rank muſt undoubtedly appear ſurpriſing; but polygamy naturally multiplies families, till many of their branches ſink into the moſt wretched miſery. In my account of *Jebid*, I have mentioned my acquaintance with a Sherriffe in that city, who was in extreme poverty. A peculiar cuſtom tends to the farther increaſe of the race of Sherriffes. The ſon of a woman of the family of Mahomet is eſteemed a Sherriffe, and tranſmits the honour to all his poſterity. I travelled through Natolia with a Turk, who was called ſimply *Achmed*, and wore the common turban, while his ſon was honoured with a green turban, and with the title of Sherriffe, becauſe his mother was a *Sherriffa*. Other ſimilar inſtances came within my knowledge in the provinces of Turkey; and, from various circumſtances, I was led to infer, that many perſons enjoy this title who are not at all connected with the Prophet's family. The genuine Sherriffes, to ſtrengthen their party againſt the Ca-

liphs,

liphs, have acknowledged kindred with various powerful families who were entire ſtrangers to them.

In Turkey, where the Sherriffes are not numerous, they enjoy various privileges, and, among others, that of being ſubject, in every conſiderable town, not to the Pacha, but to a man of their own family, who is denominated *Nakib*, or general of the Sherriffes. The Turkiſh government ſeems, however, to be ſuſpicious of their ambition, and never intruſts them with any public office. They are commonly called *Emirs*; an indeterminate title, which is beſtowed equally upon perſons of the higheſt quality, and upon ſubordinate officers.

Of all the titles in uſe among the Arabian nobility, the moſt ancient and moſt common is that of Schiech. The Arabian language, which is in other reſpects ſo rich, is however poor in terms expreſſive of the diſtinctions of rank. The word *Schiech* has, in conſequence of this circumſtance, various ſignifications. Sometimes it is the title of a prince or noble; at other times, it is given to a profeſſor in an academy, to a man belonging to a moſque, to the deſcendent of a ſaint, to the mayor of a town, and in Oman, even to the chief of the Jewiſh ſynagogue. Although thus ſeemingly proſtituted, yet is not this title deſpiſed by the great. A

Schiech

Schiech of an ancient Arabian family would not change the name for that of *Sultan*, which has been aſſumed by ſome petty princes in the highlands of Hadramaut and Jafa.

The Schiechs of illuſtrious families among the Bedouins have reaſon for conſidering their genealogy as a matter of ſome conſequence. Some of them are deſcended from anceſtors who were princes before the days of Mahomet, and the firſt Caliphs. As it would be difficult, among a people who have no public regiſters or hiſtorians, to make out regular tables of genealogies reaching farther than ten centuries backwards, the Arabians have contrived a compendious mode of verifying their lines of deſcent. From among their later anceſtors, they ſelect ſome illuſtrious man from whom they are univerſally allowed to be deſcended. This great man, again, is as univerſally allowed to be deſcended from ſome other great man; and thus they proceed backwards to the founder of the family. The Sherriffes and Sejids, by the ſame expedient, prove the origin of their family to have been with Mahomet, and thus abbreviate their genealogy, without rendering it doubtful.

Beſide theſe Schiechs and princes, there are, at Mecca, ſome families not leſs concerned to

preserve their genealogies, with all possible exactitude. These are the families descended from the tribe of *Koraisch*, which have held certain employments, by hereditary right, since the days of Mahomet and his first successors. Their employments are, 1*st*, the office of keeper of the key of the *Kaba*, which was conferred by Mahomet on the family of *Othman ibn Tælha*: 2*d*, That of Mufti of the sect of *Schafei*: 3*d*, That of Mufti of the sect of *Hanbali*; and, *lastly*, That of a learned *Schech* to attend in the holy mosque.

There are also, in Mecca, twelve other families, descended from the illustrious tribe of *Koraisch*. If any where in the world, a faithful list of genealogy, for more than ten centuries, may be found, it is certainly among these families of *Koraischites*, who are constantly obliged to prove the genuineness of their descent, in order to preserve their envied privileges.

I never heard the distinction between the genuine and naturalized Arabs formally explained. Such a distinction is made, however; for the Bedouins value themselves so much on the purity of their descent, that they look very contemptuously on the Arabs who live in cities, as a race debased by their intermixture with other nations. No Schiech will marry the daughter

of

of a citizen, unlefs he happen to be driven by poverty to contract fo unequal an alliance. At Bagdad I faw a Schiech of eminence from the defart, who, from motives of this nature, had married the daughter of the Mufti of that city.

The Arabs feem ftill to have a vanity in the ufe of thofe long names which are fo difgufting in their hiftory; but this length of names and titles is occafioned by the difficulty of diftinguifhing individuals among a nation who know not the ufe of family names. Thus an Arab named Ali, if his father's name was *Mohammed*, takes the name of *Ali Ibn Mohammed*; if from Bafra, he adds the name of his country, *el Bafri*; and, if a man of letters, the name of his fect, as *Schafei*; and his name at length will thus be, *Ali Ibn Mohammed el Bafri el Schafei*; fo that he cannot be confounded with any other of his countrymen. An illuftrious man never takes thefe long names in his lifetime, but has all this pomp of epithets conferred on him after his death.

Some men, whofe fathers have not been much known, adjoin to their own names that of their eldeft fon. A Turk of the name of *Salech*, who furnifhed me for hire with mules to perform the journey from Aleppo to Konie, called himfelf

Fatime

Fatime Ugli, the fon of Fatime. I afked feveral Turks, if it were common among them to take the name of the mother. They replied, that there were fome inftances of it, but that no man in his fenfes would name himfelf after a woman.

SECTION XXVI.

OF THE MANNERS AND USAGES OF THE ARABIANS.

CHAP. I.

Of Marriage among the Arabians.

THE Europeans are miftaken in thinking the ftate of marriage fo different among the Muffulmans from what it is with Chriftian nations. I could not difcern any fuch difference in Arabia. The women of that country feem to be as free and happy as thofe of Europe can poffibly be.

Polygamy

Polygamy is permitted, indeed, among Mahometans, and the delicacy of our ladies is ſhocked at this idea; but the Arabians rarely avail themſelves of the privilege of marrying four lawful wives, and entertaining at the ſame time any number of female ſlaves. None but rich voluptuaries marry ſo many wives, and their conduct is blamed by all ſober men. Men of ſenſe, indeed, think this privilege rather troubleſome than convenient. A huſband is, by law, obliged to treat his wives ſuitably to their condition, and to diſpenſe his favours among them with perfect equality: But theſe are duties not a little diſagreeable to moſt Muſſulmans; and ſuch modes of luxury are too expenſive to the Arabians, who are ſeldom in eaſy circumſtances. I muſt, however, except one caſe; for it ſometimes happens that a man marries a number of wives in the way of a commercial ſpeculation. I knew a *Mullah*, in a town near the Euphrates, who had married four wives, and was ſupported by the profits of their labour.

Divorce, the idea of which is alſo regarded as horrid by the fair ſex in Europe, is not nearly ſo common as is imagined in the Eaſt. The Arabians never exerciſe the right of repudiating a wife, unleſs urged by the ſtrongeſt reaſons; becauſe this is conſidered a diſhonourable ſtep, by perſons who value their reputation, and throws

throws difgrace on the woman and her relations. Wives are entitled to demand a divorce when they think themfelves ill ufed by their hufbands. Only profligate and impudent men, who have married without confideration, will divorce their wives for flight caufes.

An Arabian, in moderate circumftances, feldom marries more than one wife. And even the moft confiderable perfons in the nation are often contented with one for life. Rich men, who are in a condition to maintain as many wives as they pleafe, have often confeffed to me, that although they had begun to live with feveral wives, they had at laft found that they could be happy only with one.

The Arabian women enjoy a great deal of liberty, and often a great deal of power, in their families. They continue miftreffes of their dowries, and of the annual income which *thefe* afford, during their marriage; and, in the cafe of divorce, all their own property is referved to them. Hence it happens, that when a man in narrow circumftances marries a woman of fortune, he is entirely dependent on his wife, and dares not divorce her.

It is abfurd to fay, as fome travellers have, that the Mahometan wives are all flaves, and fo entirely the property of their hufbands, that they are even inherited by his heirs. In this reprefentation,

representation, ſlaves purchaſed with money have been confounded with women of free eſtate, who diſpoſe of themſelves in the Eaſt juſt as in Europe.

The opinion, that women are ſlaves in Arabia, ſeems to have ariſen from the miſtaken notion, that fathers there ſell their daughters to the higheſt bidder. It many times happens, no doubt, that a poor man, who has an handſome daughter, is pleaſed to match her with a rich man, from whom he may receive occaſional preſents. And rich voluptuaries, who chooſe to marry more wives than one, are obliged to take young women of low condition, who are compelled by intereſted parents, or ſeduced by ſplendour, to accept a huſband who aſſociates them with other wives, and at length divorces them.

Inſtead of ſelling his daughter, every man, in tolerably eaſy circumſtances, ſtrives to give her a dowry, which may continue her own property. The marriage is made out by the Cadi, and ſigned in his preſence; and in it not only is her dowry ſecured to the wife, but alſo a ſeparate maintenance, in caſe of a divorce. The rich often give their daughters, in preference, to poor men, and conſider their children as more likely to be happy, when thus ſettled, than if they were married to rich men. The wife is then miſtreſs of all the property, and even of the

the houſe of her huſband, and is not in danger of being ſent away.

Many ridiculous ſtories have been told of the marks of virginity which an Arab expects when he marries a young woman. But moſt of theſe ſtories greatly exaggerate the truth. The Bedouins, and the highlanders of Yemen, a rude, and almoſt ſavage race, do indeed regard the want of thoſe marks as a proof of diſhonour, and think themſelves obliged to ſend a woman back to her relations, when her chaſtity cannot be thus evinced. But the inhabitants of the towns, being more civilized, never concern themſelves about ſuch a trifle; only, in caſe of ſuch an accident, a ſon-in-law forces an addition to the dowry from his father-in-law, by threatening to ſend his daughter home again, although he never actually does ſo. At Baſra I heard of a ſingle inſtance of divorce upon this ground, and the man was of the loweſt claſs of the people.

Many ſuperſtitious obſervances, reſpecting marriage, ſtill prevail in Arabia. The Arabs ſtill believe in the virtue of enchantments, and in the art of tying and untying the knots of fate. The miſerable victim of this diabolical art addreſſes ſome phyſician, or ſome old woman; for the old women are always ſkilled in ſorcery. The Chriſtians of the Eaſt have a ſtill more

certain

certain remedy againſt the effects of witchcraft. They ſay maſſes for the perſon afflicted; and when, at laſt, the imagination of the poor patient has had time to recover, the honour of the cure is always aſcribed to the powerful influence of the maſſes.

We imagine in Europe, that the inhabitants of the Eaſt keep Eunuchs for the guardians of their harams; yet Eunuchs are not common through the Eaſt, and in Arabia there are none. The Turkiſh Monarch keeps more Eunuchs in his ſeraglio at Conſtantinople than are in all the reſt of his dominions. The Pacha of Aleppo had two, and he of Moſul one, whom he kept, becauſe he had belonged to his father. It is wrong, therefore, to regard Arabia as the ſeat of Eunuchiſm. They are brought from Upper Egypt, but are moſtly natives of the interior and little known provinces of Africa. The Arabians abhor the cruel operation which is requiſite to render a man a fit guardian of the chaſtity of a haram.

Eunuchs born in a climate which has a tendency to inflame the blood, are not abſolutely void of all paſſion for the fair ſex. On the ſea, between Suez and Jedda, I met with a Eunuch who travelled with his ſeraglio; and at Baſra I heard of another rich Eunuch, who kept female ſlaves for his private amuſement.

 Much

Much has been ſaid in Europe concerning the origin of the practice of polygamy, ſo generally prevalent through the Eaſt. Suppoſing that the plurality of wives is not barely allowed by law, but takes place in fact, ſome of our philoſophers have imagined, that, in hot countries, more women than men are born; but I have already ſtated, that ſome nations avail not themſelves of the permiſſion given by the Muſſulman law for one man to marry ſeveral wives. It would be unfair to judge of the manners of a whole people by the faſtidious luxury of the great. It is vanity that fills ſeraglios, and that chiefly with ſlaves, moſt of whom are only ſlaves to a few favourite women. The number of female ſervants in Europe, who are, in the ſame manner, condemned in a great meaſure to celibacy, is equal or ſuperior to that of thoſe who are confined in the harams of the Eaſt.

It is true, that European clergymen and phyſicians ſettled in the Eaſt have preſumed that rather more girls than boys are born here. I obtained ſome liſts of Chriſtian baptiſms in the Eaſt; but ſome of thoſe were filled with inconſiſtencies; and, in the others, the number by which the females born exceeded the males was indeed very trifling. I have reaſon, therefore, to conclude, that the proportion between the male and the female births is the ſame here as elſewhere.

This

This proportion varies ſometimes in Europe, as is proved by a recent inſtance of a town in England, in which, for ſome part of this century, more girls than boys have been born.

There are, it muſt be allowed, a good many Mahometans, who marry more wives than one, and at the ſame time keep female ſlaves; but to ſupply theſe men's harams a ſurplus of females is not neceſſary. Different accidents carry off a number of men, and thoſe accidents are ſuch as the women are not expoſed to. In the Eaſt, women are more impatient for marriage than in Europe. According to the ideas of Eaſtern manners, nothing is more diſgraceful to a woman than to remain barren. Conſcience obliges the women of thoſe regions to deſire that they may become mothers. A woman will, therefore, rather marry a poor man, or become ſecond wife to a man already married, than remain in a ſtate of celibacy. I have mentioned the inſtance of the poor Mullah, who married four wives, and lived by the profits of their labour. The men are equally diſpoſed to marry, becauſe their wives, inſtead of being expenſive, are rather profitable to them. Nothing is more rarely to be met with in the Eaſt, than a woman unmarried after a certain time of life.

The Shiites are, by their law, permitted to live for a certain time, by agreement, but with-

out

out a formal marriage, with a free Mahometan woman. The Perſians frequently avail themſelves of this permiſſion; but the more rigid Sunnites think this an illicit connection, and do not tolerate it. In Turkey, a man who ſhould cohabit with a free woman, without being married to her, would be puniſhed by law.

CHAP. II.

Of the Domeſtic Life of the Arabs.

ARABIA affords no elegant or ſplendid apartments for the admiration of the traveller. The houſes are built of ſtone, and have always terrace roofs. Thoſe occupied by the lower people are ſmall huts, having a round roof, and covered with a certain herb. The huts of the Arabs on the banks of the Euphrates are formed of branches of the date tree, and have a round roof covered with ruſh mats. The tents of the *Bedouins* are like thoſe of the *Kurdes* and *Turcomans*. They have the aſpect of a tattered hut. I have formerly remarked, that they are formed of coarſe ſtuffs prepared by the women.

The palaces and houſes of Arabians of rank diſplay no exterior magnificence. Ornaments are

are not to be expected in the apartments of men who are ſtrangers to all luxury, except what conſiſts in the number and the value of the horſes, ſervants, and arms which they keep. The poor ſpread their floors with ſtraw mats, and the rich with fine carpets. No perſon even enters a room, without having firſt put off his ſhoes. A Frenchman boaſts of having maintained the honour of his nation, by wearing his ſhoes in the governor of Mecca's hall of audience. It is juſt ſuch another boaſt, as if an Arabian envoy ſhould vaunt of trampling on the chairs of an European Lord.

The men of every family always occupy the fore part of the houſe, and the women the back part. If the apartments of the men are plain, thoſe of the women are, on the contrary, moſt ſtudiouſly ſet off with decorations. Of this I ſaw a ſpecimen in a haram, which was nearly finiſhed for a man of rank. One room in it was wholly covered over with mirrors; the roof, the walls, the doors, the pillars, preſented all ſo many looking glaſſes. The floor was to be ſet with ſofas, and ſpread with carpets.

Arabians, in circumſtances which admit not of their having ſeparate apartments for the females of the family, are careful, whenever they carry a ſtranger into the houſe, to enter before him, and cry *Tarik*, retire. Upon this notice,

given

given by the maſter of the houſe, the women inſtantly diſappear, and even his very beſt friends ſee not one of them. A man muſt, indeed, deny himſelf this ſight; for it is reckoned highly impolite to ſalute a woman, or even to look her ſtedfaſtly in the face. To avoid receiving ſtrangers in their houſes, ſhopkeepers and artiſans expoſe their wares, and follow their reſpective trades, in the open ſtreets.

The retired life of the women diſpoſes them to behave reſpectfully to the other ſex. I met a Bedouin lady, who, purely out of reſpect, left the road, and turned her back upon me; and I ſaw her do the ſame to other men. I ſeveral times have ſeen women kiſs the hands of a man of diſtinction, or kneel to kiſs his feet.

The great often have in their halls baſons with *jets d'eau*, to cool the air. I have mentioned that which we ſaw in the Imam of Sana's hall of audience. The edges of the baſon were coated with marble, and the reſt of the floor was covered with rich carpets.

As the people of the Eaſt wiſh to keep their floors very clean, they ſpit very little, although they ſmoke a great deal. Yet to ſpit is not reckoned a piece of impoliteneſs. I have ſeen ſome perſons of rank uſe a ſpitting-box, and others ſpit on the bottom of the wall, behind the cuſhions on which they ſat.

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As the floors are ſpread with carpets, and cuſhions are laid round the walls, one cannot ſit down, without inconvenience, on the ground; and the uſe of chairs is unknown in the Eaſt. The Arabians practiſe ſeveral different modes of ſitting. When they wiſh to be very much at their eaſe, they croſs their legs under the body. I found indeed, by experience, that this mode of ſitting is the moſt commodious for people who wear long clothes, and wide breeches, without any confining ligatures. It ſeems to afford better reſt, after fatigue, than our poſture of ſitting upon chairs. In preſence of ſuperiors, an Arab ſits with his two knees touching each other, and with the weight of the body reſting upon the heels. As in this poſition a perſon occupies leſs room than in the other, this is the poſture in which they uſually place themſelves at table. I often tried it, but found it extremely uneaſy, and could never accuſtom myſelf to it. In many parts of Arabia, there are long, low chairs, made of ſtraw mats; but they ſit croſs-legged on them, as well as on the carpets.

The life which the Arabians lead in their houſes, is ſo vacant and unvaried, that they cannot help feeling it irkſome. Their natural vivacity prompts them to ſeek amuſements out of doors. They frequent coffee-houſes and markets, and are fond of aſſembling in public meet-

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ings as often as poſſible. Yet they have not the ſame means of diverſion as other nations. What I have formerly ſaid concerning the amuſements of the inhabitants of the Eaſt, reſpects the Arabians only in part. They are often obliged to take up with ſedentary and domeſtic amuſements, which to Europeans appear very inſipid.

It is, no doubt, to divert the tædium of a ſedentary life, that the people of the Eaſt make ſo much uſe of tobacco. The Arabians, notwithſtanding the natural dryneſs of their conſtitution, and the warmth of their climate, ſmoke ſtill more than the inhabitants of the northern provinces of Aſia. They uſe the long Perſian pipe, which I have already deſcribed. A cuſtom peculiar to Arabia; is, that perſons of opulence and faſhion carry always about them a box filled with odoriferous wood. They put a bit of this wood into any perſon's pipe, to whom they wiſh to expreſs particular reſpect; and it communicates to the tobacco a fragrant ſmell, and a very agreeable taſte.

I never ſaw the Arabians uſe opium, like the Turks and the Perſians. Inſtead of taking this gratification, they conſtantly chew *Kaad*. This is the buds of a certain tree, which are brought in ſmall boxes from the hills of Yemen. Perſons who have good teeth chew theſe buds juſt

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as they come from the tree: For the uſe of old men it is firſt brayed in a mortar. It ſeems to be from faſhion merely that theſe buds are chewed; for they have a diſagreeable taſte; nor could we accuſtom ourſelves to them. I found likewiſe that Kaad has a parching effect upon the conſtitution, and is unfavourable to ſleep.

The lower people are fond of raiſing their ſpirits to a ſtate of intoxication. As they have no ſtrong drink, they, for this purpoſe, ſmoke *Haſchiſch*, which is the dried leaves of a ſort of hemp. This ſmoke exalts their courage, and throws them into a ſtate in which delightful viſions dance before the imagination. One of our Arabian ſervants, after ſmoking *Haſchiſch*, met with four ſoldiers in the ſtreet, and attacked the whole party. One of the ſoldiers gave him a ſound beating, and brought him home to us. Notwithſtanding his miſhap, he would not make himſelf eaſy, but ſtill imagined, ſuch was the effect of his intoxication, that he was a match for any four men.

CHAP. III.

Of the Food of the Arabians, and their Manner of Eating.

As the people of the Eaſt ſquat themſelves upon the ground when they ſit, ſo their manner of eating at meals is conformable to this way of ſitting. They ſpread a large cloth in the middle of the room, put upon this cloth a ſmall table only one foot high, and upon the table a large round plate of tinned copper. Upon this are ſet different copper diſhes, neatly tinned within and without. Inſtead of table napkins, Arabians of rank uſe a long linen cloth, which thoſe at table put under their knees. Where this linen cloth is wanting, every one uſes a ſmall handkerchief of his own. They uſe no knives nor forks. The Turks have ſometimes wooden or horn ſpoons; but the Arabians uſe their fingers with great dexterity, and eat all diſhes with the hand.

Were we to judge them by the ſtandard of our own manners, the people of the Eaſt behave very indecently at an European table. I could not help being much ſtruck by the behaviour of the firſt Turk I ſaw eat, who was the comptroller of the cuſtoms of the Dardanelles, in company with

with whom I happened to ſup at the French Conſul's table. That Turk tore his meat in pieces with his fingers, and wiped them with his napkin. My ſurpriſe at this mode of eating ceaſed when I became more familiar with the manners of thoſe people. They know not the uſe of table napkins, and ſuppoſe them to be handkerchiefs, with which they are to wipe themſelves. They are much at a loſs when a piece of meat is to be cut; for they think it indecent to make uſe of the left hand in cutting it, as with it they perform their ablutions. They manage better when the meats are, after their own faſhion, cut into ſmall bits, before being ſet down on the table. We, Europeans, were at firſt ſhocked to ſee ſo many hands in the diſh together. But, as the Mahometans are obliged, by the laws of their religion, to pay the utmoſt attention to perſonal cleanlineſs, and are habituated to it, there is in reality little difference, in point of delicacy, between their mode of eating and ours.

The more eminent Schiechs in the deſart eat of nothing but *Pilau*, or boiled rice. It is ſerved up in a very large wooden plate. The company ſit down and eat, one after another, till the whole contents of the plate be exhauſted, or they are ſatisfied. In the houſes of perſons of diſtinction in the towns, ſeveral of theſe plates

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are ſet, one upon another, in a pyramidical form. When the maſters riſe, the ſervants ſit down at the ſame table, and eat up what remains.

The meal was ſerved up in a different ſtyle at *Merdin*, where I dined with fifteen of the *Waiwode's* officers. A ſervant ſtood in the middle of the company, to ſet down and remove the diſhes which were brought in by the other ſervants. Hardly was a plate ſet down upon the table, when ſixteen hands were thruſt into it, all at once, and ſoon emptied it of its contents, eſpecially when this was paſtry, which the inhabitants of the Eaſt, whoſe drink is water, are paſſionately fond of. They eat with amazing quickneſs in the Eaſt. At Merdin we emptied more than fourteen plates within leſs than twenty minutes.

The Muſſulmans in general, and particularly the Arabs, repeat always a ſhort prayer before ſitting down to a meal, "In the name of the moſt merciful God." When any one has done eating, he riſes, without waiting for the reſt, and ſays, "God be praiſed." They drink little while they eat; but, as they riſe from the table, after waſhing, they drink ſome cold water, and a cup of coffee.

The Arabians, in the eaſtern part of this country, are not leſs fond than the Turks of coffee,

coffee, which they also call *Kahwe*. They prepare it in the manner which we have adopted from them. The only difference, between their mode of preparing it and ours, is, that they, instead of grinding their coffee-beans, pound them in a mortar. We carried a coffee-mill with us into Arabia, but soon found the taste of the pounded coffee much superior to that of the ground, and left off using our mill. The pounding seems better to express the oily parts of the bean, which give the coffee its peculiar relish. The people of the East always drink their coffee without either milk or sugar.

It is odd enough that, in Yemen, the proper country of which the coffee plant is a native, there should be so little coffee drunk. It is there called *Bunn*, and is supposed to have heating effects upon the blood. The favourite drink of the Arabians of this province is prepared from the husks of coffee-beans, slightly roasted, and pounded. It is called *Kahwe*, or more commonly *Kischer*. It tastes like tea, and is thought refreshing. People of distinction drink it out of porcelain cups, and the lower sort out of cups of coarse earthern ware.

Although the Mussulmans are forbidden the use of all intoxicating liquors, yet many of them are passionately fond of these, and drink them privately, and at night, in their own houses,

houses. Our physician saw, in the house of a rich merchant at Loheia, all the necessary instruments for distilling brandy. On the frontiers of Arabia, where there are Christians, both wine and spiritous liquors are to be found; but in Arabia, none of these are to be obtained, except from the Jews of Sana, who have great plenty, and that of excellent quality. They supply their countrymen; but, having no casks, they are obliged to carry their wine and brandy in copper vessels, which renders the use of them dangerous to the health. The English, too, sometimes bring *Arrack* from India to Mokha.

At Loheya, we bought a sort of wine, prepared from an infusion of dry grapes in water, in a pot which is buried in the ground, to make the liquor ferment. We had also offered to us a thick, white liquor, called *Busa*, which is prepared from meal mixed with water, and brought into a state of fermentation. It is used at Basra, and is still more common in Armenia, where the inhabitants keep it in large earthern pots, half buried in the ground, and draw it out for use by the insertion of reeds. A proof of the permanency of national customs is, that Xenophon found this same liquor used in Armenia, and preserved in this very manner (R).

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The Arabians are, in general, a ſober, frugal nation, which is probably the cauſe of their leanneſs, and ſeemingly ſtinted growth. Their uſual articles of food are rice, pulſe, milk, butter, and *Kaimak*, or whipped cream. They are not without animal food; but they ſeldom eat of it; for it is thought very unwholeſome in theſe hot countries. Mutton is the moſt common ſpecies of animal food uſed here; and on it the Arabians of the deſart chiefly live. As the caſtration of animals, though not forbidden by the Muſſulman law, is little practiſed here, wedder-mutton is never uſed by the Arabians.

The common people in Arabia have little other food, but bad bread made of *Durra*, a ſort of coarſe millet, by kneading it with camel's milk, oil, butter, or greaſe. I could not eat of this bread at firſt, and would have preferred to it the worſt bread I had ever eaten in Europe; but the people of the country, being accuſtomed to it, prefer it to barley bread, which they think too light.

The modes of baking bread are different in different places of Arabia. In the ſhip in which we ſailed from Jidda to Loheya, there was a faillor, whoſe taſk every afternoon was to prepare Durra for next day's bread. He broke and bruiſed the grain between two ſtones, one of which

which was convex, the other concave. Of the meal thus prepared, he formed dough, and then divided it into ſmall cakes. In the meantime, the oven was heated; but it was ſimply an earthen pot glazed; and a fire of charcoal was kindled up within it. When the oven was ſufficiently heated, the cakes were laid againſt the ſides of the pot, without removing the coals, and in a few moments the bread was taken up half-roaſted, and was eaten hot.

The Arabians of the deſart uſe a heated plate of iron, or a gridiron, in preparing their cakes. When they have no gridiron, they roll their dough into balls, and put it either among live coals, or into a fire of camels dung, where they cover it till it is penetrated by the heat. They then remove the aſhes, and eat the bread, while it is ſcarcely dry, and ſtill hot. In the towns, the Arabians have ovens like ours; their bread is of barley-meal, and of the form and thickneſs of our pancakes; but they never give it enough of the fire.

It is ſingular that the Arabs, who are no ſtrangers to the invention of mills, ſhould ſtill continue the old and troubleſome practice of bruiſing their grain with ſtones, without machinery. But I ſuſpect that they find bread made of meal prepared in this way to taſte more agreeably than that which is made of meal that

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has been ground in a mill. The negroes, of certain countries in Africa, are ſaid to prefer the mode of bruiſing their maize upon a ſtone, even after they have lived long among Europeans.

CHAP. IV.

Of the Dreſs and Faſhions of the Arabians.

WHEN ſpeaking of the dreſs of the inhabitants of the Eaſt in general, I communicated ſome idea of the dreſſes uſed by the Arabians. I deſcribed the dreſs of people of diſtinction in Yemen, when I had occaſion to mention the dreſs of ceremony with which I was favoured by the Imam of Sana. But there is a great variety in the national dreſſes of the Arabians, and various faſhions prevail among them, which I muſt not leave unnoticed.

Nothing can be more inconvenient or expenſive than the head-dreſs worn by Arabians of faſhion. They wear fifteen caps, one over another, ſome of which are indeed of linen, but the reſt of thick cloth or cotton. That which covers all the reſt is uſually richly embroidered with gold, and has always ſome ſentence of the Koran embroidered upon it. Over all theſe

caps they wrap a large piece of muslin, called a *Sasch*, ornamented at the ends, which flow loose upon the shoulders, with silk or golden fringes. As it must be very disagreeable, in a hot country, to have the head always loaded in this manner, the Arabians, when in their own houses, or with intimate friends, lay aside this useless weight, all to one or two of the caps. But, before persons whom they are obliged to treat with ceremony or respect, they dare not appear without their turbans. Those who desire to pass for men of learning, discover their pretensions by the bulk of their turbans.

Arabians of rank wear one piece of dress, which is not in use among the other inhabitants of the East. This is a piece of fine linen upon the shoulder, which seems to have been originally intended to shelter the wearer from the sun and rain, but is now merely ornamental.

The common class of Arabs wear only two caps, with the *Sasch* carelessly bound on the head. Some have drawers and a shirt; but the greater number have only a piece of linen about their loins, a large girdle with the *Jambea*, and a piece of cloth upon the shoulders; in other respects they are naked, having neither shoes nor stockings. In the highlands, where the climate is colder, the people wear sheep skins. The scanty clothes which they wear through the day,

day, are alſo their covering by night; the cloth ſwaddled about the waiſt ſerves for a mattraſs; and the linen garment worn about the loins is a ſheet to cover the Arab while he ſleeps. The highlanders, to ſecure themſelves from being infeſted by inſects, ſleep in ſacks.

Perſons in a middle rank of life wear, inſtead of ſhoes, ſandals, being merely ſingle ſoles, or ſometimes thin pieces of wood, bound upon the foot with a ſtrap of dreſſed leather. People of better fortune uſe ſlippers, like thoſe worn through the reſt of the Eaſt; and this is alſo the dreſs for the feet worn by the women.

The ordinary dreſs of the Arabs is indeed ſimple enough; but they have alſo a ſort of great coat, without ſleeves, called *Abba*, which is ſimpler ſtill. I was acquainted with a blind taylor at Baſra, who earned his bread by making *Abbas*; ſo that they cannot be of a very nice ſhape, or made of many pieces. In Yemen they are worn only by travellers: but in the province of Lachſa, the Abba is a piece of dreſs commonly uſed by both ſexes.

In ſeveral places in Arabia, the men wear no drawers; but theſe with a large ſhirt are all the dreſs uſed by the lower women. In the Tehama, women of this claſs wrap a linen cloth about their loins in the manner of drawers. The women of Hedsjas veil their faces, like thoſe of Egypt,

Egypt, with a narrow piece of linen, which leaves both the eyes uncovered. In Yemen, they wear a larger veil, which covers the face so entirely, that the eyes can hardly be discerned. At Sana and Mokha, they cover the face with a gauze veil, which is often embroidered with gold. They wear all rings on their fingers, arms, nose, and ears. They stain their nails red, and their hands and feet of a brownish yellow colour, with the juice of the plant *Elhenne*. The circle of the eyes, and even the eye-lashes, they paint black, with a preparation of lead ore called *Kochhel*. The men sometimes imitate this mode of painting the eyes with *Kochhel*; but persons of sense laugh at so effeminate a practice.

This mode of staining the skin of a brown colour, is possibly used by the women of the low country, in consequence of the natural sallowness of their complexion. They fancy, that, when the whole body is brown, the peculiar darkness of the countenance will escape observation. I conjecture this much concerning the women, from the practice of the men; they going almost naked, rub the body all over with *Elhenne*, and thus become entirely brown.

The women of Yemen also make black punctures in their face to improve their beauty. Their natural complexion is a deep yellow; but, among

among the hills, are perfons of fair complexions and fine faces, and there even among the peafantry. In the towns, thefe women, who think themfelves handfome, lift up their veils to fhew their beauty, whenever they think they can do it unobferved.

Fafhion fhews its influence, in a particular manner, in the modes in which the hair and beard are worn in Arabia. In the Imam of Sana's dominions, all men, of whatever ftation, fhave their heads. In other parts of Yemen, all men, even the Shiechs, preferve their hair, wrap it in a handkerchief, and knot it up behind; caps and turbans are not in ufe there. Some of the highlanders keep their hair long and loofe, and bind the head with fmall cords.

Every body, without exception, wears the beard of its natural length; but the Arabs keep their muftachios very fhort. In the highlands of Yemen, where few ftrangers are ever feen, it is difgraceful to appear without a beard. Our fervant wore only his muftachios; and thofe good highlanders fancied that we had fhaven him by way of punifhment for fome fault.

The Turks, on the contrary, fhave their beards, and keep only their muftachios long. Among this nation, the beard is an enfign of honour and dignity; and therefore the flaves and domeftic fervants of great men are obliged

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to keep themſelves cloſe ſhaven. The Perſians wear long muſtachios, and clip their beards in an aukward enough faſhion. The *Kurdes* ſhave their beards, but preſerve their muſtachios, with a liſt of hair upon each cheek.

The Arabians have all black beards. Some old men, when their beards are whitened by time, dye them red; but this practice is generally diſapproved. The Perſians blacken their beards, although naturally black, and continue to do ſo, till a very advanced age. Turkiſh gravity could not endure the uſe of this faſhion of ornament. Some young noblemen are indeed beginning to imitate this Perſian mode, in order to diſguiſe the whiteneſs of their beards; for this colour of their hair is more common in Turky than in the ſouthern regions of Aſia. A white beard is thought by the Turks to be very unbecoming for a man of rank.

When Turks, who have had themſelves ſhaven in their youth, determine upon ſuffering their beards to grow, they obſerve the ceremony of pronouncing a *Fatha*, which is conſidered as a vow to preſerve their hair untouched by a razor through the reſt of life. The Mahometans perhaps fancy, as ſome travellers have repreſented, that angels occupy their beards. It is at leaſt certain, that a man who cuts his beard, after having once determined to preſerve it long, is ſeverely puniſhed

ed for the breach of his vow. At Basra, he would be condemned to receive three hundred blows with a stick, but might indeed, for a round sum, escape the punishment. An inhabitant of that city, who had, twelve years before I visited it, shaven himself in a drunken fit, fled to India, and durst never return, for fear of the disgrace, and the punishment, which he had merited both by his shaving and his drunkenness.

The Jews, through all the East, preserve their beards from their youth. They wear the beard not in the same form as the Mussulmans and Christians, shaving none of it about the temples and the ears. To distinguish themselves still more from the rest of mankind, they retain two tufts of hair hanging over their ears. These Jews of Arabia resemble those of Poland; only they have a more decent and less beggarly aspect. They dare not wear the turban, but are obliged to content themselves with a small bonnet. Neither are they suffered to dress in any colour but blue; all their clothes are of blue cloth. They are also forbidden the use of the *Jambea*.

As there are many *Banians* settled in Arabia, I shall add a few words respecting their dress. It consists of a turban of a particular form, a piece of linen upon the shoulders, another piece of linen fixed by a string about their loins, and slippers.

pers. Some alſo wear over theſe pieces of dreſs a long white robe, which plaits upon the haunches, and ſits cloſe upon the body and the arms. Theſe Indians uſed to dreſs entirely in white; but they received, ſome years ſince, an order from Sana, enjoining them to wear red clothes. To obtain a diſpenſation from this change of dreſs, they paid a conſiderable ſum to the Imam, and the order was revoked. They were ſoon after enjoined, by another edict, to wear a red, inſtead of a white turban: But, not chooſing to buy off in this inſtance, they obeyed, and now wear a red turban, with the reſt of their dreſs white.

CHAP. V.

Arabian Politeneſs.

In Yemen, Oman, and Perſia, an European is treated with as much civility as a Mahometan would find in Europe. Some travellers complain of the rude manners of the inhabitants of the Eaſt; but it muſt be allowed that the Europeans often involve themſelves in embarraſſments in theſe countries, by being the firſt to expreſs contempt or averſion for the Muſſulmans. A proof of the deſire of theſe governments to obtain

tain the friendship of Europeans, is their exacting easier duties of custom from them than from other nations, as I had occasion to remark, both in Persia, and throughout all Arabia.

In Turkey they are less kindly treated. A comparison of the manners of the Turks with those of the Arabians will best prove the superior politeness of the latter nation.

The Turks in general hate Europeans; probably from an indistinct remembrance of the bloody wars which they have at different times waged with the inhabitants of the West. Children are, with them, as much terrified at the name of European as with us at the name of Turk. Turks, in the service of Europeans, consider their masters as indebted to them for protection, yet are despised by their countrymen for eating the bread of Christians, and at Constantinople are nicknamed swine-herds. The Europeans are held in particular abhorrence at Damietta, Damascus, and Kahira. The Arabians, having never had any quarrels with the inhabitants of Europe, have not the same reasons for viewing them with aversion.

Neither are the Christians of the East treated equally well in all the different parts of Asia. The Armenians and Georgians are not ill looked upon in Persia; and may aspire to the first posts in the army, without changing their

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religion. I was myſelf acquainted at Shiraz with a Khan, and ſeveral officers, who were Chriſtians, and natives of Georgia. The Turks again admit no Chriſtian ſoldiers into their armies, and regard their Chriſtian fellow ſubjects with the moſt inſolent contempt.

In Arabia, the Chriſtians are called *Naſſara* or *Nuſrani*. As they are incapable of any honourable office in this country, the moſt reſpectable among them are merchants. The Arabians, for this reaſon, give every Chriſtian of a decent appearance the title either of *Chauadſje*, or of *Barſagan*, two appellations both ſignifying merchant. A Chriſtian of more ordinary dreſs and equipage is called *Mallim*, or maſter, as they ſuppoſe ſuch a one to be an artiſan. I had aſſumed the name of *Abdallah*, and was accordingly called in Arabia *Chauadsje Abdalla*, and in Perſia *Abdalla Aga*. In Natolia, where the Turkiſh language prevails, and civility ſeems to be unknown, the Turks call the Chriſtians of the Eaſt *Dsjaurler*, a term extremely contemptuous. A Turk, who had hired me his mules for the journey between Aleppo and Konie, and was conſequently in my ſervice, never gave me another name than *Dsjaur*. I told him indeed, that I was not a *Dsjaur*, but a Frank; and he afterwards gave me the name of Frank or Abdallah.

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The behaviour of the Turks to the Christians corresponds to the reproachful language in which they address them. In the Turkish empire, Christians are obliged to wear a badge, which marks their servile condition, and to pay a poll-tax. In Constantinople, Christians, as they pass, are required either to sweep the streets, and remove the filth, or to pay money, that they may be excused. These vexatious impositions are not warranted by the government; but so abject is the condition of the Christians, that they dare not complain of an injury suffered from a Mahometan. They are in danger of being insulted if they appear in the streets on days of public festivity. I shall mention one instance, out of many, which I witnessed, of the insolence of the Turks. In Natolia, we met in the high way with a Turk, who being about to mount his horse, compelled an honest Greek merchant to alight from his mule, and hold the stirrup to him. An Arab would blush for such rudeness. A Schiech, from whom we had hired camels, used often to present his back for a step by which I might mount my dromedary.

I know enough of the Christians of the East, to induce me to believe that their own conduct often draws upon them the contempt of the Turks; at least, the Greek merchants whom I saw

ſaw in Natolia were mean, flattering, babbling creatures; qualities which could not but render them contemptible to a haughty and ſerious nation. They would eagerly run to hold the ſtirrup, not only to a Turk, but even to their own *Katerdsjis* or horſe-hirers, with whom they condeſcend to cultivate a ſhameful familiarity. A Turk, who was ſervant to two Greeks, called his maſters *Dsjaurlers*, and they him *Bekir Aga*, or Mr *Bekir*. In the preſence of the Turks, they call themſelves *Dsjaurlers*, and give the Turks the pompous titles of *Baſcham*, *Effendum*, *Sultanum*, &c. excluſively; but, on the contrary, in the abſence of the Turks, they diſcover an inſufferable degree of vanity, and the ſofteſt names they give them are *Kafr* and *Kopek*. The Armenians indeed are of a different character. They are grave and ſincere, behave with a degree of dignity, and know better how to command the eſteem of the Turks, who treat them better than the Greeks. They ſometimes, or indeed pretty often, hear themſelves called infidels; but this reproach they laugh at, and confidently name themſelves Chriſtians, by which means they come to receive the ſame name from the Mahometans.

In Arabia and Perſia, the Jews are held at leaſt as much in contempt as in Europe. In Turkey they are very numerous, and practiſe all

all different trades. Among those of them who are employed in commerce, are some rich bankers, who often rise into credit with people in power, and afford protection to their brethren. The Arabians call them *Jehudi*. In Turkey, where they are insulted alike by the Mussulmans and the Christians, they receive the denomination of *Tschefied*, which is still more opprobrious than than that of *Dsjaur*.

The chief part of Arabian politeness is hospitality; a virtue which is hereditary to the nation, and which they still exercise in its primitive simplicity. An ambassador sent to any prince or Schiech has his expences defrayed, and receives presents, according to the custom of the East. A traveller of any distinction, who should go to see any great Schiech in the desart, would receive the same treatment. I have spoken occasionally of the *Kans* a... *Mansales*, or houses of hospitable entertainment, in which I was received on my travels. What appears to distinguish the Arabians from the other inhabitants of the East, is, that they exercise hospitality to all, without respect of rank or religion.

The Arabians invite all who come in while they are at table, to eat with them, whether great or small, Mahometans or Christians. In the caravans, I have often had the pleasure of seeing

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a poor muleteer prefs paffengers to fhare his meals, and, with an air of fatisfaction, diftribute his little ftore of bread and dates to whofoever would accept any part of it from him. I have, on the other hand, been fhocked at the behaviour even of rich Turks, who retired to a corner to eat by themfelves, that they might avoid afking any one to partake of their fare.

When a Bedouin Shiech eats bread with ftrangers, they may truft his fidelity, and depend upon his protection. A traveller will always do well therefore to take an early opportunity of fecuring the friendfhip of his guide by a meal. When two Arabians falute each other, he who fpeaks firft lays his right hand on his heart, and fays, "*Salam Aleikum*," or, "peace be with you;" the other replies, "*Aleikum esfalam*," or, "with "you be peace." Old perfons commonly add their bleff[illegible] or rather, "the mercy and bleffing "of God." The Mahometans of Egypt and Syria never falute the Chriftians in thefe words; but content themfelves with faying to them, "*Se-"bachel chair*, good day," or, "*Sahbeh falamat*, "friend, how art thou?" In Yemen, this diftinction is not obferved. The inhabitants of the highlands of Yemen ufe a form of falutation, of which I could never learn the meaning.

I long imagined that the ufe of a peculiar form of falutation to Chriftians was owing to the orthodox

thodox zeal of the Mahometans; but I have ſince underſtood that it is rather owing to a ſuperſtitious averſion in the oriental Chriſtians for the Muſſulman form of ſalutation. They would not ſuffer me to uſe thoſe words, and would not reply in them to ſome Turks who miſtook them for men of their own nation; a circumſtance which eaſily happens, as Chriſtians ſometimes uſe the white turban to procure reſpect, and to make robbers ſuppoſe them Turks.

Two Arabs of the deſart meeting, ſhake hands more than ten times. Each kiſſes his own hand, and ſtill repeats the queſtion "how art thou?" In Yemen, perſons who value themſelves on their good-breeding uſe many compliments. Each does as if he wiſhed the other's hand, and draws back his own to avoid receiving the ſame honour. At length, to end the conteſt, the eldeſt of the two ſuffers the other to kiſs his fingers. People of rank embrace their equals; and all treat one another with a degree of politeneſs that ſurpriſes ſtrangers.

At viſits, they obſerve nearly the ſame cuſtoms as the other inhabitants of the Eaſt. When the viſit is an ordinary and familiar one, pipes of *Kircher* and *Kaad* are always preſented; on a viſit of ceremony, roſe-water and perfumes are added. When it is time for the viſitor to retire, a ſervant comes in with a flaſk of roſe-water, and beſprinkles

besprinkles the company; another perfumes the beard of the visitor, and the wide sleeves of his gown. When we first saw the ceremony used, which was at *Raschid*, we were a good deal surprised to see a servant sit down beside us, and cast water upon our faces.

CHAP. VI.

Of some peculiar Customs.

In hot countries, cleanliness is indispensibly necessary to health. The common people, who reason little, might forget or neglect a care so necessary to their welfare. For this reason, as it should seem, have the founders of several sects enjoined purifications and ablutions as a religious duty.

The Arabians are obliged to be extreme cleanly by the laws equally of their climate and their religion; and they observe these precepts with the most scrupulous exactitude. They not only wash, bathe, and pair their nails very often, but cut away all hairs from the body; and pluck them from those parts upon which the razor cannot be employed, that not the least impurity may remain upon them. Those are held in contempt who excercise uncleanly trades, such as the servants

vants at the public baths, barbers, cooks, tanners, &c. This contempt, however, falls upon the employment, without operating to the exclusion of the person exercising it from society.

Much has been said concerning the origin of the custom of circumcising infants, which seems, at a first view, so absurd. Some have referred it to men's disposition, to offer to the Deity a part of what they hold dearest, and value as most precious. But this seems to be an aukward attempt at pleasantry, and besides, is not true; otherwise circumcision would be practised among all nations, in all climates, and would be regarded as a religious ceremony; whereas it subsists only in hot countries, and there not as a religious institution, but as an old custom.

It is true that several nations, in hot climates, do not practise it, such as the Persians, the Indians, and many of the inhabitants of Africa; but there are others who observe it, although not enjoined by the precepts of their religion. Such are the Christians of Abyssinia, and many of the idolatrous people of Africa. The Mahometans do not consider circumcision as a religious duty, but merely as a laudable custom of their ancestors, worthy of being kept up. None but the superstitious Jews appear to attach ideas of religious sanctity to an observance which is purely civil.

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The cuſtom of circumciſing infants certainly owes its origin to the phyſical nature of theſe climates. There are ſome corporeal defects and infirmities more common in ſome countries than in others, which this practice has a tendency to remedy; and, where theſe prevail, circumciſion is uſed. Nothing is more effectual in preventing thoſe diſeaſes, which, in hot countries, are liable to attack certain parts, than the keeping of thoſe parts very clean by frequent ablution. Circumciſion renders this ablution neceſſary, and reminds thoſe, who might otherwiſe neglect it, of its utility. Legiſlators have accordingly thought it their duty to make people take ſuitable precautions for the preſervation of health, by giving this uſeful cuſtom the ſanction of laws civil and religious.

This conjecture will appear the more probable, when it is conſidered that the practice of circumciſing girls is general in the ſame countries in which boys are circumciſed. In Oman, on the ſhores of the Perſian Gulph, among the Chriſtians of Abyſſinia, and in Egypt among the Arabs and Copts, this latter cuſtom is prevalent. At Baſra and Bagdad, all the women of Arabian blood circumciſe their daughters as well as their ſons. At Kahira, the women who perform this operation are as well known as midwives. They are openly called into houſes from the ſtreets, without

without any ſecret being made of the intention with which they are invited.

In Egypt, we mentioned to a nobleman, who had invited us to his country ſeat, our curioſity to know in what manner girls were circumciſed. He immediately made a young Arabian girl, who had been circumciſed, and was then eighteen years of age, to be called in, and allowed us to examine, in the preſence of his ſervants, what changes had been produced by the operation, upon the parts, and even to make a drawing of them. I was convinced, that it is alſo out of cleanlineſs, and to render ablution eaſier, that the practice of circumciſing women has been firſt adopted. No law has appointed it, any more than that of boys; it is a uſage, not a religious duty.

The corruption of dead bodies has the moſt deſtructive effects upon the health in hot countries; more ſo than in more temperate climates. It was therefore neceſſary to ſecure the inhabitants, from its noxious influence, by increaſing, through religious motives, their natural averſion for dead carcaſes. Mahomet, and ſome other founders of ſects, have for this reaſon affixed ideas of ſpiritual impurity to the act of touching a dead body. Some Muſſulmans require great purification to cleanſe a man thus defiled, and ſeparate him for ſome time from ſociety.

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The Arabians are leſs rigid; when a perſon of this nation has had the misfortune to touch a carcaſe, he waſhes himſelf carefully, and, when no mark of external impurity remains, he then returns to the ordinary intercourſe of life.

A frugal nation, who regard even ſobriety as a virtue, muſt naturally affix ideas of ſhame to every thing that indicates any degree of intemperance. The Arabians are greatly ſhocked when that accident happens to a man, which is the natural conſequence of the fulneſs of the inteſtines after too copious a meal, and of the indigeſtion of windy articles of diet. The *Chevalier D'Arvieux* has been blamed as guilty of exaggeration in what he ſays concerning the delicacy of the Arabs upon this ſcore; but I have found all that he ſays of the manners and uſages of this nation to be ſtrictly true. I am therefore inclined to believe equally what he relates concerning things which I could not obſerve or verify myſelf. It ſhould ſeem that the Arabs are not all equally ſhocked at ſuch an involuntary accident. Yet, a Bedouin, guilty of ſuch a piece of indecency, would be deſpiſed by his countrymen. The inſtance of an Arab of the tribe of *Belludsje* was mentioned to me, who, for a reaſon of this ſort, was obliged to leave his country, and never durſt return.

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The ignorance of the Arabians ſubjects them to all the illuſions of ſuperſtition. They wear almoſt all amulets upon their arms; on their fingers they have ordinary rings. Their religion is ſaid to oblige them to take off their rings, which are of gold, or ſet with precious ſtones, whenever they ſay their prayers, which, if this precaution were neglected, would be of no efficacy. They ſeem to think, that, in order to be heard, they muſt appear before the Deity in the utmoſt humiliation and abaſement.

SECTION XXVII.

OF THE LANGUAGE AND SCIENCES OF THE ARABIANS.

CHAP. I.

Of the Language and Writing of the Arabians.

THE Arabian language, one of the moſt ancient and general in the world, has had the fate of other living languages, which have been ſpoken through

through many ages, and by the inhabitants of different provinces and countries remote from one another. It has gradually undergone ſuch an alteration, that the Arabic ſpoken and written by Mahomet may now be regarded as a dead language.

From religious prejudices, perhaps the Muſſulmans in general believe, and the Arabians aſſert, the language of the Koran, and conſequently the dialect ſpoken at Mecca in the days of Mahomet, to be the pureſt and moſt perfect of all. That dialect, however, differs ſo widely from the modern language of Arabia, that it is now taught and ſtudied in the college of Mecca juſt as the Latin is at Rome. The ſame is done through Yemen; and is ſo much the more neceſſary, becauſe the dialect of that province, which differed from that of Mecca eleven centuries ſince, has ſuffered new and very conſiderable changes ſince that period. The dialect of the highlands of Yemen is ſaid to have the ſtrongeſt analogy to the language of the Koran; for thoſe highlanders have little intercourſe with ſtrangers. The old Arabic language is, through all the Eaſt, juſt like Latin in Europe, a learned tongue, to be acquired only in colleges, or by the peruſal of the beſt authors.

There is perhaps no other language diverſified by ſo many dialects as that of Arabia. The

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nation having extended their conquefts, and fent out colonies through great part of Afia, and almoft over the whole coafts of Africa; the different people conquered by them have been obliged to fpeak the language of their new mafters and neighbours; but thofe people retained at the fame time terms and phrafes of their former language, which have debafed the purity of the Arabic, and formed a diverfity of dialects.

Thefe different dialects in Arabia bear a confiderable refemblance to thofe of Italy; beyond the confines of Arabia, their reciprocal relations to each other are the fame as thofe of the languages of Provence, Spain, and Portugal, and all the others derived from the Latin. Even in the narrow extent of the Imam of Sana's dominions, this diverfity of dialects is very confiderable. Not only does the language of the Tehama differ from that fpoken in the highlands; but even in the fame parts of the country, people of rank ufe words and phrafes entirely unknown to the reft of the people. Thefe dialects of Yemen differ ftill more widely from thofe ufed by the Bedouins in the defart, than from one another.

The pronunciation of one province differs equally from that of other provinces. Letters and founds are often changed in fuch a manner as to produce an entire alteration upon the words. I found the pronunciation of the Southern Arabs

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more ſoft, and better adapted to European organs, than that of the inhabitants of Egypt and Syria.

A ſimilar diverſity of dialects diſtinguiſhes the Turkiſh language. The Turks of Baſra cannot underſtand thoſe of Conſtantinople, and are no better underſtood themſelves by the Turcomans of Perſia.

Although the Arabian conquerors have introduced and eſtabliſhed their language in the countries which they conquered, yet their ſubjects have not always left off the uſe of their mother tongue. In Syria and Paleſtine, indeed, no language is to be heard but the Arabic; and yet the Syriac is not abſolutely a dead language, but is ſtill ſpoken in ſeveral villages in the Pachalick of Damaſcus. In many places, in the neighbourhood of Merdin and Moſul, the Chriſtians ſtill ſpeak the Chaldean language; and the inhabitants of the villages who do not frequent towns, never hear any other than their mother tongue. The Chriſtians born in the cities of Merden and Moſul, although they ſpeak Arabic, write in the Chaldean characters, juſt as the Maronites write their Arabic in Syriac letters, and the Greeks the Turkiſh in Greek letters.

Many people living under the dominion of the Arabians and Turks have loſt the uſe of their mother tongue. The Greeks and Armenians

-nians settled in Egypt and Syria speak Arabic; and the services of their public worship are performed in two languages at once. In Natolia, these nations speak their own languages in several different dialects. The Turkish officers sometimes extend their despotism to the language of their subjects. A Pacha of *Kaysar*, who could not endure to hear the Greek language spoken, forbade the Greeks in his Pachalic, under pain of death, to use any language but the Turkish. Since that prohibition was issued, the Christians of *Kaysar* and *Angora* have continued to speak the Turkish, and at present do not even understand their original language.

The *Kurdes*, who are nearly independent, have preserved their ancient language, of which there are in *Kurdistan* three principal dialects. I was informed that the *Sabæans*, who are commonly called Christians of St John, still speak and write their ancient language. The most learned of the few of this sect, who are settled in Basra, was a farrier; him I prevailed with to write me out the characters of his language; but he wrote them so indistinctly, that I could form no idea of his alphabet.

I was not fortunate enough to discover any *Hamjarine* inscriptions in Arabia, although I had learnt that there were such in several places written in absolutely unknown characters. I have already

already ſpoken, in the proper place, of an inſcription, probably ſtill more ancient, which was ſhown me by a Dutch renegado, and of which the characters bore a great reſemblance to thoſe of the inſcriptions among the ruins of Perſepolis. A *Maronite* of *Mount Libanus* related to me, that grottos and ruins were to be ſeen upon a hill in his country, on which were unknown inſcriptions, moſt probably Phœnician.

The Arabic character, which was anciently in uſe, but is now entirely loſt, was the *Kufic*. It ſeems to have been the alphabet of the Arabians of Mecca ; for the Koran was originally written in Kufic characters. The inhabitants of Yemen have always uſed a different alphabet, and therefore could not read the Koran, when it was firſt publiſhed, after the death of Mahomet. In Yemen, I copied ſome inſcriptions in Kufic characters, which had been engraven in the twelfth century. Theſe characters being in ſome degree of a ſquare form, are ſtill uſed in inſcriptions.

I had flattered myſelf, that I might obtain ſome light from medals concerning the ancient written characters of this nation ; but medals are extremely rare in Arabia ; when found, they are commonly ſold to the goldſmiths, and immediately melted down. In Kurdiſtan, a great quantity of Grecian, Roman, and Perſian medals, have

have been dug up, and of them better care is taken; in places remote from great towns, they are ufed as current money.

The invention of the modern characters, which are very different from the Kufic, is afcribed to a vizier. The Arabians, Perfians, and Turks, write Arabic, in fets of characters differing in feveral particulars from one another. They have alfo different modes of writing for different forms of bufinefs, each of which has its particular name.

The hand-writing of the Arabians in the common bufinefs of life is not legible. The orientals, however, value themfelves on their writing, and have carried the art of making beautiful written characters to high perfection. But the Arabians value chiefly a fpecies of elegance, which confifts in their manner of joining their letters, the want of which makes themfelves diflike the ftyle in which Arabic books are printed in Europe.

They fign their letters with a fort of cypher, to prevent the poffibility of counterfeiting their fignature; at leaft, the great and the learned do fo. Their letters folded are an inch in breadth, and the leaves are pafted together at one end. They cannot feal them; for wax is fo foft in hot countries that it cannot retain an impreffion.

CHAP. II.

Of the Education and Schools of the Arabians.

THE monarchs of the East do not take the same care, or lay out the same expence, for the encouragement of science as the sovereigns of Europe. In Arabia, therefore, are neither numerous academies, nor men of profound learning.

Yet the Arabian youth are not entirely neglected. In the cities, many of the lowest of the people are taught both to read and write; the same qualifications are also common among the Shiechs of the desart, and in Egypt. Persons of distinction retain preceptors in their families to instruct their children and young slaves; for they bring up such of their young slaves as appear to possess natural abilities, like children of the family.

In almost every mosque is a school, denominated *Mœddrasse*, having a foundation for the support of teachers, and the entertainment and instruction of poor scholars. In great towns are likewise other schools, to which people of middle rank send their children to receive religious instruction, and to learn reading, writing, and arithmetic. I have often seen schools of this sort in the market place; they are open like

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ſhops towards the ſtreet. The noiſe and appearance of paſſengers does not ſeem to divert the attention of the ſcholars, who ſit before a ſmall deſk, and read their leſſons aloud, balancing themſelves conſtantly in their ſeats; to ſuch a degree does motion appear neceſſary to rouſe and keep up the attention of the inhabitants of hot countries. No girls attend theſe ſchools; they are privately taught by women.

Beſide theſe ſmall ſchools, there are ſome more conſiderable ſeminaries of education in ſome great towns in Arabia. Theſe are colleges in which the ſciences of aſtronomy, aſtrology, philoſophy, and medicine are taught; in theſe the Arabians, although poſſeſſed of natural abilities, have, for want of good books and maſters, made but little progreſs. In the dominions of the Imam, there have long been two famous academies; one at *Zebid* for *Sunnites*, and the other at *Damar* for the *Zeidites*. When I paſſed through theſe two cities, I happened to neglect making myſelf acquainted with the profeſſors, or acquiring any knowledge of their ſyſtem of inſtruction. I ſuppoſe, however, that the ſame ſtudies are cultivated in theſe two academies as in that of *Dsjamea el Aſhar* at Kahira.

The interpretation of the Koran, and the ſtudy of the ancient hiſtory of the Mahometans, are the principal employments of men of letters among

among the Arabians. These studies take up much time; for the student must not only acquire the ancient Arabic, but also make himself familiar with all the commentators on the Koran, the number of whom is very considerable.

I was informed, that all men of letters undergo a public examination, before they can be promoted to any employment, civil or ecclesiastical. Yet those examinations are surely conducted with partiality; for many persons, indifferently qualified, rise to considerable offices, while men of merit are often obliged to act as transcribers or schoolmasters.

CHAP. III.

Of Arabian Poetry and Eloquence.

The Arabians have been always accounted admirers of poetry. Their early history records many instances of the estimation in which they held this art, even before the days of Mahomet, and of the glory which any family acquired that produced a poet.

The Arabians have no great poets among them at present, although they still cultivate poetry, and sometimes reward those who excel in it. The best poets are among the Bedouins of

of *Dsjof*. A Schiech of that country was, a few years ſince, impriſoned at Sana. The Schiech, obſerving a bird upon the roof of a houſe, recollected the opinion of thoſe pious Muſſulmans, who think it a meritorious action to deliver a bird from a cage. He thought that he himſelf had as good a right to liberty as any bird, and expreſſed this idea in a poem, which his guards got by heart, and which becoming generally known, at length reached the Monarch's ears, who was ſo pleaſed with it, that he ſet the Schiech at liberty, although he had been guilty of various acts of robbery.

The Arabians often ſing the exploits of their Schiechs. Not long ſince, the tribe of *Khaſael* having obtained a victory over the Pacha of Bagdad, made a ſong, in which the actions of every one of their chiefs were celebrated. But the tribe of Khaſael being beaten next year by the Pacha, a poet of Bagdad made a parody of the Arabian ſong, in which he extolled the valour of the Pacha and his officers. In my time, the ſong of the Arabians ſtill continued to be ſung at Bagdad, and among the Bedouins. When *Aſſad*, Pacha of Damaſcus, who had long commanded the caravans, and was beloved by the Arabians, was aſſaſſinated by order of the Sultan, the Bedouins made an elegy on his death, and ſang it openly in the towns of Syria. That piece

piece is in the form of a dialogue between some Arabians, the daughter of the Schiech of the tribe of *Harb*, and the lieutenant of the aſſaſſinated Pacha.

A Maronite informed me, that the poets of of Syria ſent their compoſitions to the academy of *Dsjamea el Aſhar*, at Kahira; and did not ſing them publicly till they had received the approbation of that academy.

In a country like Arabia, where occaſions of ſpeaking in public ſeldom occur, eloquence is an uſeleſs accompliſhment, and therefore cannot be much cultivated. The Arabians ſay, however, that they hear great orators in their moſques. As Europeans are not admitted to hear thoſe ſermons, I never had an opportunity to ſatisfy myſelf in reſpect to the truth of this account of the ſacred eloquence of Arabia.

The only theatres for the exerciſe of profane eloquence are the coffee-houſes in Arabia, Egypt, and Syria. Thoſe coffee-houſes are commonly large halls, which have their floors ſpread with ſtraw mats, and are illuminated at night by a multitude of lamps. The gueſts are ſerved with pipes, and a cup of coffee. As the Arabians never engage in any game, and ſit, ſtill without entering into converſation with one another, they would find their evenings extremely irkſome, if readers and orators did not

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attend in the coffee-houſes to amuſe them. Theſe are commonly Mullachs, or poor ſcholars.

Such of them as are content with the praiſe of reading or repeating the works of others, ſelect choſen paſſages from ſome favourite authors, ſuch as, among the Arabians, *the hiſtory of Autar*, an Arabian hero who lived before Mahomet; the adventures of *Ruſtan Sal*, a Perſian hero; or of *Beber*, king of Egypt; the hiſtory of the *Ayubites*, anciently ſovereigns of Arabia; and *the life of Bahluldan*, a buffoon in the court of *Haroun El Raſchid*. The leaſt of theſe books contains ſome good morality.

Thoſe Mullahs who aſpire to the praiſe of invention make tales and fables, which they walk about and recite; or aſſuming oratorical conſequence, deliver diſcourſes upon any ſubjects they chooſe. When the orator has ended, he obtains a voluntary contribution from his hearers. This, although but a very moderate reward, encourages thoſe poor Mullachs to learn to recite gracefully, or to compoſe tales and ſpeeches with ſome ſucceſs. At Aleppo, I heard of a man of diſtinction who ſtudied for his own pleaſure, yet had gone the round of all the coffee-houſes in the city to pronounce moral harangues.

At Conſtantinople, aſſemblies in the coffee-houſes are, for political reaſons, prohibited; and the decoction of coffee is ſold only in the

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ſhops. The Turks, an ignorant, grave, and ſilent nation, are indeed not fond of public orators, and have no reliſh for an amuſement, ſo delightful to the Arabians, who have greater ſenſibility for the beauties of poetry and eloquence.

CHAP. IV.

Of the Aſtronomy of the Arabians.

THE modes of the diviſion of time in uſe among the Arabians ſhow how little progreſs this nation have made in aſtronomy. They know indeed a little of it elements; but this, it ſhould ſeem, rather from tradition, than from any obſervations of their own.

The Arabian day conſiſts of twenty-four hours, and laſts from ſun-ſetting to ſun-ſetting. Their hours are therefore of uncertain duration, and vary with the length of the natural day, or the time during which the ſun is above the horizon. As they are ſtrangers to the uſe of watches, none of them has any preciſe idea of the duration of their hours, but, like the peaſants of Europe, they diſtinguiſh the different parts of the day by vague, uncertain denominations, which only approach near the truth.

Their year conſiſts of twelve lunar months. They begin the month with the new moon; and, when

when the ſky is ſo clouded that they cannot ſee her riſe, then they make no difficulty of beginning the month a day or two later. Thus all their months go the round of the ſeaſons; and this diviſion of the year marks out no period for the labours of huſbandry, or any of the other employments of civil life. To obviate this inconvenience, the learned reckon by other months correſponding to the courſe of the ſolar year, and conſiſting of the ſame number of days as ours.

In Arabia, as in other Mahometan countries, two great feſtivals are annually celebrated; that of offerings, called *Arafa* or Corban, and that of *Beiram*, immediately after Ramadan. The reckoning by lunar months occaſions theſe feſtivals alſo to circulate through the whole year. When the faſt of Ramadan falls in Summer, it is extremely diſtreſſing; for the people, however employed in labour, dare taſte nothing, even in the longeſt days of the year, till the ſun is down.

At Conſtantinople, the Sultan's aſtronomer compoſes every year a portable almanac, of which there are at leaſt ſeveral copies made. But, in Egypt and Arabia, this mode of acquainting the people with the return of the feſtivals, and the progreſs of the ſeaſons, has not been thought of; and ſo ignorant are they on this head, that the ſame feſtival is ſometimes two days earlier,

and

and ſometimes as much later than the juſt time, and often on different days at different places. A cloud hiding the new moon from one city, while ſhe is ſeen by another, will be ſufficient to produce theſe irregularities.

It is not for want of a paſſion for aſtronomy that the Arabians have made ſo little progreſs in this ſcience. But they want books and inſtruments. I found ſome of the nobles curious to ſee, and to aſſiſt at aſtronomical obſervations; and ſome of their learned men paſſed whole nights with me in examining the heavens. They have the work of *Abdarachman es Sofi* upon the conſtellations, and the tables of *Ulugh Beigh*, by which ſome aſtronomers in the great towns are enabled to calculate eclipſes. Their inſtruments are a celeſtial globe of copper, beſtudded with golden ſtars, which they well know how to uſe; an aſtrolabe of braſs, and a quadrant of wood, to take altitudes, and to determine the hour for prayer.

I was told that the Perſians, but particularly the Brachmans, were more ſkilful aſtronomers than the Arabians; yet, to judge from the inſtruments and converſation of a Perſian aſtrologer whom I met with at Surat, and of a Brachman with whom I was acquainted at Bombay, theſe two nations are equally unſkilful as the inhabitants of Arabia. In making calculations, the

the Persian used the tables of *Ulugh Beigh*, and the Brachman a book which he called *Grola Go*, and its author *Gunnis*. The Indian's instruments were a bowl of copper, having a hole in the bottom, set in water, which served him for a pendulum, with an indifferent solar circle.

It is known to the astrologers, and to all men of sense in Arabia, that eclipses are owing to the interception of the light of one heavenly body by the interposition of another. But the people still maintain the superstitious opinion, that a huge fish pursues the planet which is eclipsed. To chase away the fish, women and children get upon the roofs of the houses, and make a noise during the eclipse by beating upon brazen kettles and basons. The rise of this custom is referred to an Arabian astronomer, who persuaded the people of this fable, that they might make a noise great enough to reach the ears of the Caliph of Persia, who had refused to credit that astronomer's prediction of the eclipse.

The Arabians seem to study astronomy solely with a view to their success in the cultivation of astrology, a science highly esteemed and very lucrative in the East. When I told the first astronomer in Kahira of the contempt in which we hold astrology in Europe, he replied, that it was a divine science, the depths of which man could not fathom. He at the same time acknowledged to me

me the uncertainty of his calculations; but, added he, people desire only to know what my books say of their affairs, and that I honestly tell them.

The Koran expressly forbids all Moslems to pry into futurity by any form of divination; and the most famous commentators for this reason represent the study of astrology as criminal. But, notwithstanding the decision of those doctors, the Mahometans are all much attached to this science; the Shiites, however, more than the Sunnites. The former sect carry this superstition to such a length, as never to conclude a bargain without trying fortune, at least by counting the buttons on their clothes, or the beads of their rosaries. The Persians are not all alike weak in this respect. It is said that *Kerim Khan*, in compliance with the popular error, undertakes nothing of consequence, without first consulting the astrologers; but he previously informs them of his designs, and dictates the answers which they are to return,

CHAP.

CHAP V.

Of the Diseases and Medicine of the Arabians.

A regular and temperate life preserves the body from the attacks of disease. The Arabians, accordingly, are seldom sick, and hardly ever have recourse to physicians and medicines. When forced by extreme illness to call in a physician, they reward him poorly, and hardly pay for the value of his medicines. When the sick person dies, the physician has no reward to hope for; if he recovers, he soon forgets the services he has received. This ingratitude of their patients has taught them to use artifices often dishonest and disgraceful, in order to obtain payment from the patient beforehand.

In Arabia, therefore, we cannot expect to find great physicians. Those who there practise the art of medicine, know little more than the technical terms, such as they find them in the books of Avicenna, and some little matters about the use of simples. All the physicians whom I knew in Yemen acted at the same time as chemists, apothecaries, surgeons, and horse-doctors; and yet, by the practice of all these arts together, could hardly earn a livelihood.

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The Arabians have many family noſtrums, which they apply with much ſucceſs. A peaſant from the highlands extracted, by inciſion, a lacteous juice from a ſpongy tree, and by ſwallowing drops of it, which he knew to be a poiſon, if taken in greater quantity, gave himſelf a purge.

The Bedouin heals wounds which have been made with clear arms, by applying to them raw fleſh from a camel newly killed. A man on board the Arabian veſſel in which we ſailed from Jidda to Loheya complained of a colic, upon which his maſter put an iron in the fire, and applied it hot to him till his pains ceaſed.

In Yemen the anointing of the body is believed to ſtrengthen and protect it from the heat of the ſun, which the inhabitants of this province, as they wear ſo little clothing, are very liable to ſuffer. Oil, by cloſing up the pores of the ſkin, is ſuppoſed to prevent that too copious tranſpiration which enfeebles the frame. Perhaps too theſe Arabians think a gliſtering ſkin a beauty. When the intenſe heat comes in, they always anoint their bodies with bad oil. At Sana, all the Jews, and many of the Mahometans have their bodies anointed, whenever they find themſelves indiſpoſed. The extreme unction of the Chriſtians in the Eaſt does not affect the health; for they are obliged to pay their patriarch ſo dear a price for the pretended holy oil, that, out of

frugality

frugality, the point of a ſilver needle only is dipped in the oil, and what adheres to it dropped upon the dying perſon.

It was formerly imagined that the Arabians would rather die than endure the adminiſtration of a glyſter; but our phyſician prevailed with ſeveral perſons of diſtinction at Cairo to take this remedy. Every one was ſhocked, however, when he propoſed it for a woman. Bleeding is ſeldom employed in Arabia; yet, a Banian bled one of us with great dexterity at Mokha. In Yemen, it is pretty frequently uſed. At Baſra, the lower people, eſpecially porters, ſcarify their legs, in the idea that this practice has a tendency to improve their ſtrength.

Toothachs are leſs common in Arabia than in Europe, becauſe the inhabitants waſh the mouth, after eating, more carefully than we. In the towns, however, this diſorder is not unknown, and is aſcribed to the infectious ſmell with which the air is tainted from the common ſewers. At Baſra, where theſe are not carefully cleanſed, the teeth of the inhabitants are very much ſpoiled; and I have ſeen a barber ſtopped in the ſtreet, by a perſon in pain, to draw out his teeth publicly. Theſe toothachs are not owing to the uſe of coffee, for they were common in Egypt before this beverage was drunk there. A Mullah told me that an Arabian had

been cured of a tooth-ach by introducing into a hollow tooth the ſmoke of a certain plant, which had brought ſeveral ſmall worms out of that tooth.

A diſeaſe very common in Yemen is the attack of the *Guinea-worm*, or the *Vena Medinenſis*, as it is called by the phyſicians of Europe. This diſeaſe is ſuppoſed to be occaſioned by the uſe of the putrid waters, which people are obliged to drink in ſeveral parts of Yemen; and for this reaſon the Arabians always paſs water, with the nature of which they are unacquainted, through a linen cloth, before drinking it. When one unfortunately ſwallows any of the eggs of this inſect, no immediate conſequence follows; but after a conſiderable time the worm begins to ſhew itſelf through the ſkin. Our phyſician, Mr Cramer, was, within a few days of his death, attacked by five of theſe worms at once, although this was more than five months after we had left Arabia. In the iſle of *Karek*, I ſaw a French officer, named *Le Page*, who, after a long and difficult journey, performed on foot, and in an Indian dreſs, between Pondicherry and Surat, through the heat of India, was buſy extracting a worm out of his body. He ſuppoſed that he had got it by drinking bad water in the country of the *Marattas*.

This disorder is not dangerous, if the perſon affected can extract the worm without breaking it. With this view, it is rolled on a ſmall bit of wood, as it comes out of the ſkin. It is ſlender as a thread, and two or three feet long. It gives no pain as it makes its way out of the body, unleſs what may be occaſioned by the care which muſt be taken of it for ſome weeks. If unluckily it is broken, it then returns into the body, and the moſt diſagreeable conſequences enſue, palſy, a gangrene, and ſometimes death.

As venomous ſerpents are very common in hot, dry countries, it often happens that they bite people who have occaſion to be much in the open fields. The Arabians would not, for any compenſation, teach us the ſecret by which they cure their bites, and prevent the effects of the poiſon. But, a Shiech at Baſra, who was celebrated for his ſkill in the occult ſciences, informed me, that he uſed to ſcarify the wound, and then rubbed it to his mouth, and ſucked the poiſon without danger to himſelf, and with the happieſt ſucceſs. This mode of cure is not unlike that of the Hottentots, who apply bruiſed ſlices of a ſort of white onion to wounds of this ſort. Over all the Eaſt, the power of ſympathy in curing diſeaſes is firmly believed. Some inſtances were mentioned to me of perſons who had healed others bitten by ſerpents, at a diſtance, without

without feeing them, or applying any remedies to them.

Befides, the ferpents of Afia are not all alike dangerous. Some are harmlefs and familiar, take refuge in the walls of houfes, and are efteemed agreeable guefts by the inhabitants. The failors brought a ferpent of this character on board our fhip, after it had been inadvertently carried out, leaft its abfence might prove unlucky to the veffel.

The leprofy feems to have been always an endemic difeafe in Arabia; for there is one fpecies of leprofy which authors diftinguifh by the character of Arabian. Three different varieties of this difeafe are known here at prefent; of which two, named *Bohak* and *Barras*, are rather difgufting than dangerous; but the third, called *Juddam*, is very malignant, and apparently infectious. This latter exhibits the fame fymptoms which the Englifh phyfician *Hillary* afcribes to what he calls *the leprofy of the joints.*

The Turks, from a mifconception of the doctrine of predeftination, ufe no precautions againft the plague; but the Arabians, although true Muffulmans, are more careful in refpect to the leprofy. The laft prince of *Abu Schæhhr* ufed to fend to the ifle of *Bahhrein* all who were attacked with the leprofy, or with venereal complaints. At Bafra, lepers are fhut up in a houfe by

by themselves; and there is a quarter in Bagdad surrounded with walls, and full of barracks, to which lepers are carried by force, if they retire not thither voluntarily; but government does not seem to provide with any care for the maintenance of those lepers. They come out every Friday to the market place to ask alms.

It is said that these wretched creatures are much inclined to sooth their misery in the enjoyments of love. Not many years since, a leper employed a cruel stratagem in order to obtain a woman with whom he was in love. He wore a fine shirt for a few days, and then caused it to be privately sold, for a trifling price, to the object of his passion. When he knew that the leprosy had made its appearance upon her, he informed against her, and procured her to be shut up with himself in the barracks.

At Bombay, the leprosy is not uncommon among the lower people; but it seems not to be of a dangerons nature; for there lepers are permitted to work in company with persons not affected with the disease. In India, as in Arabia, the leprosy is thought to be occasioned chiefly by the unwholesome food, especially putrid fish, used by the people. Mr Forskal has left a description of the different varieties of the leprosy, which must be valuable to physicians.

I

I could learn nothing concerning the origin of the plague. It is at leaſt not owing to the putrefaction of the waters at Cairo. The Chriſtians who live on the banks of the great canal are never annoyed by it. Whatever has been ſaid concerning certain diſeaſes preſerving thoſe who are affected by them from the contagion of the plague, is founded on prejudices which have been refuted by experience, and particularly by the obſervations of *Dr Ruſſel*, a ſkilful phyſician at Aleppo.

Inoculation for the ſmall-pox has been in uſe from time immemorial among the Bedouins. Mothers perform this operation on their children, opening the ſkin of the arm with the prickle of a thorn. An Arabian of the iſle of *Lam*, ſituate on the ſouth-eaſt coaſt of Africa, informed me at Bombay, that inoculation had been known and practiſed in his country for ſeveral ages.

CHAP. VI.

Of the Occult Sciences of the Arabians.

To ſpeak of the occult ſciences of any people, is to deſcribe their ignorance, weakneſs of underſtanding, and wildneſs of imagination. Such

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a defcription would be too humiliating to human pride, did it not at the fame time afford us confolation, by fhewing from what endlefs abfurdities we are faved by the ftudy of found philofophy, particularly of phyfics.

Thofe pretended occult fciences are in high eftimation among the Arabians. None dare practife them, unlefs previoufly authorifed by a mafter in the art, after ferving a fort of apprenticefhip; or, as the Arabians fay, without having for fome time fpread the carpet for prayer before the feet of a famous mafter. A certain proof of their veneration for thefe fciences, is, that one of the firft men in Mecca, and of the higheft nobility in Arabia, Shiech *Mohammed el Dsjanadsjeni*, is now the moft celebrated mafter of the fcience of *Ifm Allah*.

This fcience of *Ifm Allah*, or of the name of God, is the moft fublime of all; for God is the lock, as Mahomet is the key; and confequently none but Muffulmans can acquire it. It enables its poffeffor to difcover what is paffing in the moft diftant countries, to make himfelf familiar with genii, and to oblige them to obey his pleafure; to difpofe of the winds and feafons as he choofes; and to cure the bites of ferpents, and many other difeafes or infirmities. Perfons who have advanced far in the ftudy of this fcience, have attained, as there are inftances to prove, to

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a facility of performing their prayers at noon, in the *Kaba* at Mecca, without going out of their own houses in Bagdad or Aden for the rest of the day. A merchant of Mecca, who had studied this science in that city, under the famous *Dsjanadsjeni*, assured me, that he had himself, when in danger of perishing at sea, fixed to the mast a billet written by the rules of art, which instantly calmed the storm. The art of discovering hidden treasure belongs also to this science, in which the *Magrebins* or Arabians of Barbary are known to excel.

The art of procuring sublime visions is not unknown to these Arabians; they use the same means which are employed by the devotees of certain societies in Europe. They shut themselves up for a long time without eating or drinking, in a dark place, and continue to repeat their prayers aloud till they faint away. After recovering from the swoon, and leaving the cave, they relate what they have seen in their trance. The common pretences are, that they have beheld God in his glory, angels, and spirits of all sorts, heaven and hell.

The second of these sciences, called *Simia*, is not of so exalted a nature, but has something human in it. It only teaches juggling tricks. Although the most sensible of the Mahometan clergy disapprove of this science, some orders of

dervises

dervifes, however, apply to it, and practife it, as they fay, to prove the truth of their religion, and the fanctity of the founder of their order. Thefe pretended miracles are no where oftener performed than at Bafra, where I have feen a company of dervifes, of the order of *Bed-reddin*, walk all day about in the ftreets, leaping, dancing, beating the drum, and making gefticulations with fharp pointed irons, which they feemed to ftrike into their eyes.

In the fame city, I was prefent at a feftival which the dervifes of this order celebrate every year in honour of the birth of Mahomet. The fcene was in the open air, and in the court of the mofque, which was illuminated with only three lamps. Several Mullahs and dervifes began with finging fome paffages out of the Koran. They continued to fing, with the accompaniment of fome drums; and, during the mufic, the other dervifes arofe, took the fharp pointed irons, and did as if they were piercing their bodies, and even driving the irons with mallets into their flefh. Next appeared the principal actor, who, affuming an air of infpiration, directed the mufic to proceed, and to be raifed to higher animation, in order to affift his enthufiafm, or rather to ftun the ears of the fpectators. In his extacy, he threw up his turban in the air, loofened his hair; for this order of dervifes wear their

 hair,

hair; and pierced his body with five lances: Then mounting upon a low building, upon which a pole, fixteen feet long, and fhod with a fharp iron point, had been fet up, he impaled himfelf upon the pole, and was carried in this condition through the fquare.

It was an affecting fight, to fee a lean man, with a long beard, and difhevelled hair, wounded all over with fpikes, and then carried about fpitted upon a pole. I faid, as I went away, to a Mullah of my acquaintance, that the dervife performed his tricks by means of a broad belt which he carried in his long wide drawers. The Mullah replied, that he had fufpected fome fuch art, but avoided mentioning his fufpicions, leaft he might draw upon himfelf the enmity of the order of *Bedr Eddin;* for that one of his brethren had experienced great perfecution from thofe dervifes, in confequence of prefuming to hint his doubts of the reality of their miracles.

Underftanding that the impaled dervife went alfo about, exhibiting in private houfes for money, I offered him two ducats, if he would come and fhew me what he could do. He accepted my offer, came, and began with a long harangue on the dignity of his order, and its founder, who had tranfmitted to his difciples the gift of working miracles. After this he prayed, and pufhed the fpikes with violence into his head

head and body. I examined the places into which the points had feemed to enter, and found the fkin flightly torn, but without effufion of blood. I however thought that he had fuffered enough for two ducats, and difmiffed him.

The fcience of *Kurra* teaches to compofe billets, which fecure the wearer from the power of enchantment, and from accidents of all forts. Thofe billets are inclofed in fmall purfes of fkin, and worn on the head, the arm, or the breaft. They are likewife bound upon the necks of horfes and affes, to give them an appetite for their food, or to tame them when unmanageable. In the citadel of *Diarbekir*, a billet of this fort put an end to a troublefome croaking of frogs. A man of eminence in Aleppo diftributes every year, gratis, billets for freeing houfes from flies. The efficacy of thefe billets depends on the day, the hour, and the particular condition of the meffenger who is fent to afk for them. Old women continue to ufe them, however often they fail, being fimple enough to fuppofe always that fome of the conditions requifite to the efficacy of the billets have been wanting when they have been unfuccefsful. Thefe billets are not the worfe for being written by a Jew or a Chriftian. Being thought an aftrologer, I was often afked for fuch. Thefe billets are at leaft no worfe than thofe for making hens lay, which

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were publicly ſold by a Jeſuit, in the middle of the eighteenth century, and among enlightened nations.

The ſcience of *Ramle* is properly the art of fortune-telling. Jews, as well as Muſſulmans, deal in it. When a man falls ſick, his friends, in order to learn whether he will recover, ſend to conſult a Mullah, who returns an anſwer, after examining his book, and receives for his pains a cock or a ſheep.

The Sunnite clergy condemn the practice of theſe two laſt ſciences; yet they are tolerated, becauſe they afford a livelihood to a great number of poor ſcribes. As the Arabians are in general covetous, men of wealth and diſtinction too often practiſe theſe low arts for gaining money.

A ſcience truly occult, and which every Arabian of worth muſt hold in abhorrence, is what they call *Sihhr*, or pure open ſorcery. The end of this ſcience is rather to do miſchief to another perſon than to do good to the perſon who practiſes it. It is ſometimes employed, however, to ſeduce a wife from the arms of her huſband into thoſe of a ſtranger. All that is requiſite for this is to fix a certain billet on her door. The inhabitants of Oman are peculiarly ſkilled in this execrable ſcience. Yet they are certainly inferior to our European ſorcerers; for they

they know nothing of the art of riding through the air on a broomſtick, or of nocturnal aſſemblies under the preſidency of the devil.

I found in Arabia more votaries than I expected of an occult ſcience of a different ſort, the purſuit of the philoſopher's ſtone. The Arabians are ſo paſſionately addicted to this ſcience, which is the object of their higheſt wiſhes, and moſt eager reſearches, that they often ruin their fortunes by it, as the alchemiſts of Europe have been accuſtomed to do. They ſuppoſe the ſecret of making gold to be known in Europe, eſpecially among the Venetians. They have books in their own language which treat of that ſcience, and inſpire them with wild hopes. It ſhould ſeem, that the idea of the philoſopher's ſtone is originally oriental, and has been brought weſtward, like many other fooliſh fables.

At Beit el Fakih, we became acquainted with two alchemiſts, who wrought each by the precepts of a particular book. The one, who was an amiable, and, in all other reſpects, a ſenſible man; was ſure of ſucceſs, as he imagined, if he could find a certain herb, which he believed to grow on the hills of Yemen. As he ſuppoſed us to be likewiſe alchemiſts, and to have come on purpoſe to ſeek that wonderful herb, he cultivated the intimacy of Mr Forſkal, and was of great uſe to him in his botanical excurſions; but

but the poor man, who has already wafted all his own fubftance, and was then working at the expence of a rich nobleman, was not fortunate enough to find the herb he fought. There is faid to be an herb on Mount Libanus which communicates a yellow golden hue to the teeth of the goats which graze upon it. The obfervation of this fact may perhaps have given rife to the opinion of the efficacy of an herb in promoting the great work.

The other of thefe Arabian alchemifts was a fort of phyfician, fo poor that he had not wherewith to buy a glafs alembic. He believed that he fhould fucceed in making gold if he could difcover the meaning of a particular term in his book. Knowing that Mr Von Haven was a linguift, he applied to him for the explanation of a barbarous term which nobody could underftand.

SECT.

SECTION XXVIII.

AGRICULTURE OF THE ARABIANS.

CHAP. I.

Fertility of the Soil.

A traveller, who is obliged to ſpend the greateſt part of his time in towns, and has only a tranſient view of the country, cannot well acquire juſt ideas of the fertility of the lands, or the modes of cultivation. I neglected no opportunity that offered of obtaining information, concerning the ſtate of agriculture in the Eaſt, from ſuch perſons as I underſtood to be beſt qualified to give it. I ſhall here ſet down what came to my knowledge concerning the fertility of Arabia Proper, and of thoſe other countries in which the Arabians have ſettlements.

The moſt fertile ſoil I heard of is in Egypt, and in the lands lying immediately around Alexandria. By the accounts of the European merchants

chants in that city, wheat yields an hundred fold increafe; but the peafants told Mr Forſkal, that their moſt plenteous wheat harveſts afforded no greater returns than from thirty to feventy fold, and, in fome places, from fifteen to twenty fold. It is at leaſt certain, that the lands of Egypt, although watered by the Nile, afford in all other places only an increafe of tenfold. *Granger* never met with a greater produce than this laſt.

In *Meſopotamia*, in the vicinity of *Kelle*, *Bagdad*, and *Baſra*, where the lands are watered by the Euphrates and the Tigris, it is thought a fingularly good crop when the increafe is twenty-fold; nobody remembers having feen thirty-fold produced.

In the plains of Aſſyria, at *Erbil*, and in the neighbourhood of *Moſul*, the cultivated grounds yield only a return of ten or fifteen to one. But corn of thefe countries, which are watered folely by rain, is of a better quality, and produces more meal than what grows upon fields artificially watered. Fifteen fold is better in Aſſyria than twenty fold in Mefopotamia. In the neighbourhood of *Diarbekir*, the ordinary wheat-crop is from four to fifteen fold.

An inhabitant of *Merdan* aſſured me that he reaped fifty for one in barley; a return which he himfelf confidered as extraordinary; the ufual

ſual increaſe being only from ſeven to fifteen. Upon more particular inquiry reſpecting this fact, I learned that there were in this country two different ſorts of barley, the common and black barley. The latter ſerves beſt for the uſe of cattle, and yields fifty fold; while the increaſe of the common barley never exceeds fifteen fold. There are likewiſe two ſorts of wheat, one of which yields a larger return than the other, and yet is ſeldomer ſown, becauſe it exhauſts the ground more.

In Syria, near Aleppo, nobody could recollect more than one harveſt that had yielded above twenty to one. The peaſants between *Saide* and *Damaſcus*, and thoſe about Bethlehem, had never, in their beſt years even, reaped more than from twelve to fifteen fold increaſe.

In Arabia, in the environs of Maſkat, wheat yields ten to one. In the province of Yemen, agriculture ſeems to be farther advanced than in the other parts of the Eaſt. I was aſſured, that, in the beſt cultivated diſtricts, wheat yields an increaſe of fifty fold; *durra*, in the highlands, an hundred and forty; and in the Tehama, from two hundred even to four hundred. The latter product may appear incredible; but, by their mode of ſowing and watering this grain, the inhabitants of the Tehama reap three ſucceſſive crops from the ſame field, in the

ſame year. *Durra* is, in general, the moſt productive grain. *Granger* ſays, that, on the banks of the Nile, it yields fifty to one.

Theſe particulars may afford ſome general idea of the productive powers of land in the Eaſt. The ancients, and ſome modern travellers, with a view, it ſhould ſeem, to garniſh their works with wonders, have related things abſolutely incredible of the fertility of theſe regions. Their calculations have either been intentionally enlarged beyond the truth, or the natives have impoſed upon them.

Yet it is not impoſſible to bring their accounts within the bounds of probability. It is a vague way of eſtimating the fertility of any ſoil, to ſay that the produce is in ſuch a proportion to the ſeed. Skilful modes of tilling and ſowing may give a great ſaving of ſeed, as I ſhall ſoon have occaſion to remark, when ſpeaking of the agriculture of the peaſants of Yemen. If, then, a piece of ground, where one half of the ſeed has been loſt through the unſkilfulneſs of the ſower, yet produces ten fold in the crop, another piece of ground, of the ſame degree of fertility, and ſown with only half the quantity of ſeed, will yield twenty for one, and will conſequently ſeem, upon a haſty conſideration, to be twice as fertile. This circumſtance does not appear to have been duly attended to, by either the ancients or the

the moderns, in their accounts of the fertility of diſtant countries.

Neither do they ſtate what ſort of grain they allude to in their calculations of the produce of the lands. We have ſeen that there is a great difference between the increaſe of wheat and that of *durra*. The latter grain, a ſort of coarſe millet, known in Denmark by the name of *Sargo*, has been found in Europe to be friendly to the fertility of the lands on which it is ſown; but being of little value, in compariſon with our other grains, it is now very ſeldom ſown. In the Eaſt, it appears to have been in uſe from time immemorial. The Arabians uſe it as their chief article of food. It is ſown in Egypt, Meſopotamia, and Aſſyria. The peaſants of Syria and Paleſtine ſell their wheat, and live upon *durra*. It ſhould ſeem, therefore, that what ſome authors have related concerning the aſtoniſhing fertility of ſome countries in the Eaſt, is to be underſtood of this durra.

CHAP.

CHAP. II.

Of the Modes of Plowing and Sowing.

THE soil not being every where alike good, and the climate varying greatly through the countries of the Eaſt, the modes of cultivation here practiſed are alſo conſiderably diverſified. In Egypt, Aſſyria, Meſopotamia, and Syria, agriculture is very much neglected; and theſe provinces are ſo thinly inhabited, that much valuable land is ſuffered to lie waſte.

In Arabia, the government of which is leſs inauſpicious to agricultural induſtry, huſbandry is in a more proſperous condition. Yet the inſtruments of huſbandry are, even here, coarſe and ill made. The plough uſed is of a very ſimple ſtructure, is drawn by oxen, and is dragged over the ground in every direction, till the ſoil ſeems to be ſufficiently broken and looſened for the reception of the ſeed. In the neighbourhood of Bagdad, I ſaw aſſes yoked in the plough with oxen; and near Moſul, two mules. In cultivating their gardens, and ſuch ſpots in their fields as are not acceſſible to the plough, the Arabians uſe a ſort of hoe, and in digging very deep, a large crow, managed by two men, one

one of whom preſſes it in the ground, and the other draws it towards himſelf with cords.

In many parts in Yemen, whole fields are cultivated like a garden. Agriculture is in ſuch places, however, a very laborious taſk, for much care is requiſite in watering the grounds. In the highland part of this province, the fields are often formed into terraces, and watered in the rainy ſeaſon by canals from the hills. The inhabitants of the plain are obliged to encompaſs their fields with dykes, in order that the water may remain for ſome time upon the ſurface of the ground. I have already deſcribed both theſe modes of watering the fields, in the narrative of my journies to Zebid, and in the highlands.

The inhabitants of the upper parts of Yemen collect the water neceſſary for their fields in dams formed at the foot of the hills. Beſide private dams, there are likewiſe very large public reſervoirs, formed by carrying a wall between two hills. In the plain of *Damar*, the fields are watered out of very deep draw-wells, from which the water is drawn by ſtrength of arm. It is ſurpriſing that the Arabians adopt not the hydraulic machines which are uſed by their neighbours in Egypt, and in India.

I ſaw them ſow in the highlands of Yemen. A peaſant bearing a ſackful of lentiles, dropped them here and there in the furrows, juſt as we

ſow

ſow peas in our gardens; and, as he went on, covered the ſeed by puſhing in the mould with his feet from both ſides. In other places, the ſower followed the ploughman, and caſt the ſeed into the furrow, which the other returning covered up with his plough. Both theſe modes of ſowing are exceedingly troubleſome; for the ſower muſt make as many turns backwards and forwards as there are furrows; but there is a ſaving in the quantity of the ſeed, no part of which can be withered by the winds, or pecked up by birds. In Arabia in general, only a ſmall quantity of ſeed is uſed; the peaſant, truſting to the regularity of the ſeaſons, does not expoſe his grain to periſh in the ground, by ſowing it at an improper time. This is another proof of the fallacious nature of inferences concerning the fertility of ground, deduced from the proportion between the ſeed and the increaſe.

In ſome diſtricts in Yemen, maize and durra are planted with the hand. I ſaw likewiſe, in the highlands, between *Moſhak* and *Sepan*, ſome fields in which thoſe grains grew in rows, like our cabbages in Europe. They were the fineſt fields I ever ſaw in my life. The ſtalks were all of the ſame height, and every plant was thriving and luxuriant. In adjoining fields were ſome unpromiſing enough crops of the ſame grain, which is a proof that the Arabian peaſant

peaſants are not all alike induſtrious. The corn-fields in the places about Beit el Fakih were alſo full of cockle weeds, and irregularly ſown.

Near Mount *Mharras* I ſaw a peaſant draw furrows with a ſmall plough between ſtraight rows of corn, of which the ſtalks were from nine to ten inches high. His oxen were ſo yoked, that they paſſed between the rows without treading down any of the plants. The intention of this piece of labour was to deſtroy weeds, to cover the roots of the plants with earth, and to open the ſoil for the reception of moiſture. The weeds which ſtill remained were pulled up with the hand, and given to cattle. Thus the huſbandry of *Tull* and *Du Hamel*, although novel in Europe, is very old in Arabia.

For the preſervation of the grain, care muſt be taken to drive away birds, and the deſtructive animals. To this end, the peaſants watch their fields by turns. In the highlands, he who watches ſeats himſelf on a tree; in the Tehama, on a ſort of ſcaffold, having a roof raiſed over it.

CHAP.

CHAP. III.

Of the Harveſt.

THE beginning of the harveſt varies greatly, through Arabia, not only by reaſon of the differences of the latitude of places, but chiefly in conſequence of the diverſities of their ſituations as to high and low, and the different times in the ſeaſon at which it becomes convenient to water them reſpectively. Even within the narrow extent of the Imam of Sana's dominions, there are great differences in this reſpect. At Sana, their barley was cut down on the 15th of July, while at *Chamis*, nearer the mountains, the lentiles were then but a ſowing. In the plain of *Beit el Fakih*, the durra was ſeven feet high on the firſt days of Auguſt; and, at the ſame time, the fields were ploughed and watered for a ſecond ſeed in the valley of Zebid, which is only a very ſhort day's journey from *Beit el Fakih*.

At Maſkat, wheat and barley are ſown in December, and reaped about the end of March; but durra is ſown in Auguſt, and reaped in the end of the month of November. The date trees are fecundated in the month of December; and,

as Oman produces ſeveral ſorts of this fruit which ripen ſucceſſively, the inhabitants have freſh dates during the three months of February, March, and April.

In Egypt, the lands adjoining to the canals are ſown in October, and the corn is ripe in the end of February. Lands which cannot be watered from the Nile are ſown in November; and, in this laſt caſe, the wheat is ripe in February, and the barley in March. At *Moſul*, the barley may be cut in the beginning of the month of May, and the wheat within forty days after. All different grains are ripe at Bagdad twenty-four days ſooner than at Moſul.

The Arabians pull up their ripe corn by the roots, but cut with a ſickle green corn, graſs, and whatever they intend as forage for their cattle. The indians uſe the ſame inſtrument in cutting their rice, and pruning their cocoa trees. Both nations have a very ſimple mode of ſharpening their ſickles. They pour water among a quantity of ſand, and rub the blade with this ſand till it is ſufficiently ſharpened.

In threſhing their corn, the Arabians lay the ſheaves down in a certain order, and then lead over them two oxen dragging a large ſtone. This mode of ſeparating the ears from the ſtraw is not unlike that of Egypt, of which I have

 ſpoken

ſpoken in my deſcription of the manners of that country.

In Syria, the ſheaves are ſpread in the open fields; and oxen drag over them a plank loaded with ſtones.

The Arabians being leſs ſuperſtitious than the Jews, make no ſcruple of ſowing a field with a mixture of different grains, whenever they ſuppoſe that this may be done with advantage.

CHAP. IV.

Of the Domeſtic Animals.

IN Arabia are abundance of all the domeſtic animals common in hot countries. The Arabians breed horſes, mules, aſſes, camels, dromedaries, cows, buffaloes, ſheep, and goats. In the fertile provinces, wild fowls are ſo plentiful that they are ſold at a trifling price.

Of all their domeſtic animals, it is well known that the Arabians put the greateſt value on their horſes. Of theſe they have two great branches, the *Kadiſchi*, whoſe deſcent is unknown, and the *Kochlani*, of whom a written genealogy has been kept for two thouſand years. The *Kadiſchi* are in no better eſtimation than our European horſes,

horses, and are usually employed in bearing burthens, and in ordinary labour.

The *Kochlani* are reserved for riding solely. They are highly esteemed, and consequently are very dear. They are said to derive their origin from King Solomon's studs. However this may be, they are fit to bear the greatest fatigues, and can pass whole days without food. They are also said to show uncommon courage against an enemy. It is even asserted, that when a horse of this race finds himself wounded, and unable to bear his rider much longer, he retires from the fray, and conveys him to a place of security. If the rider falls upon the ground, his horse remains beside him, and neighs till assistance is brought. The *Kochlani* are neither large nor handsome, but amazingly swift: It is not for their figure, but for their velocity, and other good qualities, that the Arabians esteem them.

These *Kochlani* are bred chiefly by the Bedouins settled between *Basra*, *Merdin*, and Syria, in which countries the nobility never choose to ride horses of any other race. The whole race is divided into several families, each of which has its proper name: That of *Dsjulfa* seems to be the most numerous. Some of these families have a higher reputation than others, on account of their more ancient and unconta-

minated

minated nobility. Although it is known, by experience, that the *Kochlani* are often inferior to the *Kadiſchi*, yet the mares at leaſt, of the former, are always preferred, in the hopes of a fine progeny.

The Arabians have indeed no tables of genealogy to prove the deſcent of their *Kochlani*; yet they are ſure of the legitimacy of the progeny; for a mare of this race is never covered unleſs in the preſence of witneſſes, who muſt be Arabians. This people do not indeed always ſtickle at perjury; but in a caſe of ſuch ſerious importance, they are careful to deal conſcientiouſly. There is no inſtance of falſe teſtimony given in reſpect to the deſcent of a horſe. Every Arabian is perſuaded that himſelf and his whole family would be ruined, if he ſhould prevaricate in giving his oath in an affair of ſuch conſequence.

A Chriſtian, having a *Kochlani* mare whom he wiſhes to have covered by a ſtallion of the ſame race, is obliged to employ an Arabian witneſs, who muſt watch the mare twenty days, to be ſure that ſhe has been defiled by the embraces of no common horſe. During all this time, ſhe muſt not ſee either horſe or aſs, even at a diſtance. When the mare produces her foal, the ſame Arabian muſt be preſent; and within the firſt ſeven days, a notorial certificate

of

of the legitimate birth of the foal is made. If there happens to be a crossing of the two breeds, the foal, whether the father or the mother be *Kochlani*, is always esteemed *Kadischi*.

The Arabians make no scruple of selling their *Kochlani* stallions like other horses; but they are unwilling to part with their mares for money. When not in a condition to support them, they dispose of them to others, on the terms of having a share in the foals, or of being at liberty to recover them, after a certain time.

These *Kochlani* are much like the old Arabian nobility, the dignity of whose birth is held in no estimation unless in their own country. These horses are little valued by the Turks. Their country being more fertile, better watered, and less level, swift horses are less necessary to them than to the Arabians. They prefer large horses, who have a stately appearance when sumptuously harnessed. It should seem that there are also *Kochlani* in *Hedsjas*, and in the country of *Dsjof*; but I doubt if they be in estimation in the dominions of the Imam, where the horses of men of rank appeared to me too handsome to be Kochlani. The English, however, sometimes purchase these horses at the price of 800 or 1000 crowns each. An English merchant was

was offered at Bengal twice the purchaſe money for one of theſe horſes; but he ſent him to England, where he hoped that he would draw four times the original price.

There are two ſorts of aſſes in Arabia; the ſmaller or lazy aſs, as little eſteemed here as in Europe; and a large and high ſpirited breed, who are highly valued. Theſe latter are ſold at a high price. I thought them fitter for a journey than horſes are.

I have reaſon to believe, that, in Arabia, are ſeveral ſorts of camels. Thoſe in the dominions of the Imam are of a moderate ſize, and a light brown colour. Thoſe from *Nedsjeran* are large, lubbardly, and of a dark brown colour. The dromedaries of Egypt and Arabia have only one bunch upon the back; and, by ſuch as have not often ſeen them, can be diſtinguiſhed from camels only by an air of lightneſs, which makes them ſeem fitter for running. I never but once ſaw dromedaries with two bunches, and that was in a town in Natolia, to which thoſe I ſaw had been brought from the Crimea; but they were ſo large and lubbardly, that they ſeemed to me rather camels of a particular ſpecies, than dromedaries.

Buffaloes are to be found in all the marſhy countries of the Eaſt, and on the banks of the rivers.

rivers. They are even more numerous than the common horned cattle. I have ſeen animals of this ſpecies in Egypt, at Bombay, near the Euphrates, the Tigris, the Orontes, &c. The female buffalo yields more milk than the common cow; and the male is as fit for the yoke as our oxen. His fleſh is indeed inferior to that of the ox, being hard and ill taſted. European merchants are however obliged to uſe it in the countries where thoſe animals are numerous. I believe that I have often eaten the fleſh of a young buffalo without diſtinguiſhing it by the taſte or appearance from our beef. The Arabians have a mode of forcing the female buffalo to yield more milk than ſhe voluntarily does, which the ancient Scythians alſo practiſed with their mares. While one milks the cow, another tickles her.

The oxen and cows of Arabia have upon the ſhoulder, immediately above the fore-legs, a lump or bunch of fat; the bunch of the camel grows larger, or diminiſhes, as the animal becomes fatter or leaner. I could obtain no particular information concerning the inſtinct aſcribed to theſe oxen, of forming into circular bodies, to defend themſelves againſt beaſts of prey. The ſtory is ſo much the leſs probable, becauſe the cattle of Arabia are diſtinguiſhed by remarkably ſmall horns.

The

The Arabians have no meadows which might afford grafs for the feeding of thefe domeftic animals. The country is too much parched for the grafs to become luxuriant enough to be ufed as hay. Straw, barley, and beans, are the articles of food upon which they nourifh their cattle. The only herb they fow exprefsly for this purpofe is a fort of bean or *phafeolus*; the Egyptians, whofe country is better watered, fow trefoil for the fame ufe. The camel eats the moft ftunted and withered roots. In Arabia, however, he lives chiefly on herbs of the gourd fpecies, which abound in the drieft countries.

SECT.

SECTION XXIX.

NATURAL HISTORY OF ARABIA.

CHAP. I.

General Reflections on the Natural History of Arabia.

ONE principal object which it became our party of travellers to keep in view, was undoubtedly the examination of the natural productions of the country through which we travelled. Every member of our company having had his particular task assigned to him, the investigation of subjects of natural history was particularly appropriated to the late Mr Forskal. His well known activity, abilities, and ardour for the cultivation of science, afforded the public room to expect from him numerous discoveries in the natural history, as well of Egypt, as of Arabia; countries which he had time to examine before his premature death. But, our hopes have been in part disappointed, by the concurrence of differ-

ent unfavourable circumſtances, which it may be proper to give an account of here, both in excuſe for the deficiency of this article, and as an encouragement to future travellers to perfect what was ſo ſucceſsfully begun by our deceaſed friend.

The time preſcribed for our continuance in the Eaſt was ſhort in the whole; and an unforſeen delay in Egypt farther abridged that portion of it which we had deſtined to be ſpent in Arabia. In conſequence of this circumſtance, we had no more time for examining the natural hiſtory of Arabia than the ſix months between the end of December 1762, and the beginning of June 1763, at the laſt of which periods Mr Forſkal died. Hence many objects could be only curſorily obſerved. Beſides, the frequent indiſpoſition of ſome or other of our party obliged us often to ſeparate; and a reaſon of this nature hindered Mr Forſkal from ſeeing Mount Sinai, and the productions of that part of Arabia Petræa.

The climate and ſoil of ſeveral of the countries which we viſited are leſs favourable, than is commonly ſuppoſed, for the increaſe of vegetables and animals. The ſoil of Arabia is, through a great part of that country, dry and ſandy, produces no plants, and is therefore unfit for the nouriſhment of animals. Here the naturaliſt

turalift finds but few objects to obferve; and of fuch a country the natural hiftory can never be extenfive. In Arabia, likewife, the heat of the fun is fo intenfe, that the flowers no fooner blow than they are withered; and if the botanift, attentive to a number of plants at once, miffes the precife moment when any one which is new to him is in flower, he can have no fubfequent opportunity of examining it till the enfuing feafon.

This inconvenience might be avoided by obferving the plants in gardens. But there is perhaps no country in the world where gardening is fo much neglected as in Arabia. There is hardly a fingle fmall garden in the neighbourhood even of the greateft towns. At Beit el Fakih there is only one, which was formed by an old Dola. The Arabians, a fimple frugal race, content themfelves with the plaineft food, without taking pains to furnifh themfelves with a variety of difhes. What feems to give them an averfion for the culture of gardens is the long droughts, which laft fometimes for more than a year, and deftroy every fprout of vegetation, together with the ravages of the grafshoppers, which complete the devaftation of the fields. The Banians, being by their religion confined to a vegetable diet, plant great quantities of pulfe; but thefe are moftly of fpecies that are natives of

India,

India, and by consequence already known to botanists.

Beside these physical obstacles to the investigation of the natural history of the East, there is another, arising from the moral character of the people who inhabit these regions. The Arabians, an ignorant, covetous, and jealous race, cannot comprehend how the Europeans should be prompted by mere curiosity to expose themselves to so much danger and fatigue. They ascribe to them a motive of interest, the desire of discovering hidden treasures, with great skill in the search. The idea generally prevalent among them, of the wealth of travellers, makes a curious person run a great risk of being plundered by vagabond robbers. Mr Forskal, escaping once with difficulty out of the clutches of a band of these robbers in Egypt, and being once plundered by another party, was obliged to cease from his scientific excursions. He found means, indeed, to have plants gathered for him, by an Arabian, in the neighbourhood of Kahira. But the naturalist makes his observations best upon living plants, in their native situations.

Our friend was luckier, in this respect, in Yemen, where the safety of a stranger is better secured by the laws, and the manners of the people of the conntry. The Arabians in Yemen were

so

ſo far from offering him any interruptions in his purſuits, that both men and women, of all ranks and ages, appeared to take pleaſure in bringing, pointing out, and naming to him all their indigenous plants. A people living the life of ſhepherds, and of huſbandmen, like the Arabians, who ſpend almoſt all their time in the open fields, naturally acquire a taſte for botany, and a degree of ſkill in its reſearches. But, in order to obtain the aid, and even the friendſhip of theſe good people, he was obliged to conform to their manners, and to content himſelf with their ſcanty cheer. A life of ſuch abſtinence and fatigue, too ſevere for a perſon brought up in European habits, undoubtedly contributed to ſhorten the days of our friend.

In ſpite of all theſe obſtacles, Mr Forſkal's ardent induſtry was ſucceſsful beyond our hopes. It is inconceivable in what a ſhort time he diſcovered and made deſcriptions of full three hundred ſpecies in the animal kingdom, and of more than eight hundred in the vegetable. This number might have been yet more conſiderable, had he not laid it down as a rule to himſelf, to deſcribe nothing which he had not examined with the moſt ſcrupulous exactneſs. For this reaſon had he put off, till he ſhould be at more leiſure, the examination of a large collection of inſects and ſhells. With the ſame intention, he had preſerved

preſerved, in ſpirit of wine, a great many fiſhes and amphibious animals. But the reader will recollect the fate of this collection, when our goods were inſpected at the cuſtom-houſe at Mokha, as above related.

After my return to Europe, I was intruſted with the taſk of publiſhing my friend's poſthumous papers. I then diſcovered a new loſs which natural hiſtory had ſuffered by his death. He had been accuſtomed to write down his obſervations on ſmall detached pieces of paper, which could not eaſily be preſerved together. It is true, I found 1800 of theſe billets, which I endeavoured to reduce into order. But I could not help inferring from the chaſms here and there, that many of them were loſt. Whether it be or be not ſo, I have, however, preſented to the public all that I could recover, in two Latin works, intituled, *Deſcriptiones Animalium*, 4*to*, *Hafniæ*, 1775; and *Flora Arabica*, 4*to*, *ib.* 1775.

Theſe two works, written in Latin, and in the manner and arrangement of *Linnæus*, are intended particularly for the uſe of the learned naturaliſt. To gratify readers of all claſſes, I ſhall here inſert the moſt curious particular of the information contained in thoſe works, and ſuch as will ſerve to give the beſt ideas of the productions, common or peculiar, of the countries which we

traverſed.

traverfed. Although natural hiftory was not my province, I had occafion to obferve tranfiently many things refpecting it. I fhall, therefore, intermingle my own remarks, without diftinguifhing them as fuch; for the greater part of the whole is Mr Forfkal's.

CHAP. II.

Climate and Soil of Arabia.

A COUNTRY, fuch as Arabia, extending from the 30° to the 13° of northern latitude, and, by confequence, fituate partly between the tropics, will be naturally fuppofed fubject to a very hot climate. In fome provinces of Arabia, the heat is exceffive. But, in this country, as in moft others, the varying degrees of elevation, the relative fituations of places, and the nature of the foil, occafion confiderable varieties of temperature.

Before a perfon can underftand thefe varieties, it is neceffary that he fhould have a juft idea of the phyfical circumftances of Arabia. This country may be confidered as a pile of mountains, encircled with a belt of flat, dry, and fandy ground. Towards the north and the continent, this belt is formed by the defarts of Syria,

ria, and Arabia Petræa. The plains called *Tehama* by the Arabians, and extending from the sea-ſhore to the hills, bound Arabia on thoſe ſides on which it is waſhed by the waters of the Red Sea, of the Eaſtern Ocean, and of the Perſian Gulph.

In theſe deſarts, diverſified here and there only by bare rocks, and in theſe flat plains, there is nothing to ſoften the force of the ſun's rays, but all vegetables are burnt up, and the ſoil is every where reduced to ſand. The drought is ſo extreme, that whole years will paſs without rain; and the torrents which fall from the hills are loſt among the ſands long before they can reach the ſea. Were it not for theſe river-waters, which being ſwelled in the rainy ſeaſon, are drained off to fertilize the lands, the huſbandman would be unable to raiſe even thoſe ſcanty crops which his harveſts at preſent afford. By obſervations made with good thermometers, we found, that in theſe plains, as, for inſtance, at Loheya, Mokha, and Maſkat, the heats were as intenſe as in any other hot country whatever.

In the interior country, the temperature of the atmoſphere is very different. The great ranges of lofty mountains attract vapours; and theſe falling down in plenteous rains cool the air, and quicken vegetation. The cold occaſion-

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ed by the height of the country, produces falls of snow; but this never lies long upon the ground. While the inhabitants of the plains suffer by heat, those of the hills are obliged to wrap themselves in pellices. We were assured that there was ice on some of the hills, and that, at Sana, which lies among the hills in the interior country, there was sometimes frost.

The position of these mountains in the middle of a peninsula, occasions likewise another phenomenon that is equally observable in the peninsula formed by the Ganges, which is in the same manner intersected by mountains. The rainy seasons, which are regular in the countries between the tropics, are, by this peculiarity of situation, diversified here. Westward, in Yemen, the rainy season is of great service to the country; for it comes on in the month of June, and terminates in the middle of September; in which months the heats are most violent, and the earth and its inhabitants in the greatest need of such refreshment. In the eastern part of these mountains, on the side of Maskat, those rains fall between the middle of the month of November and the middle of February. In *Hadramaut* and *Oman*, to the south, the rainy season lasts from the middle of February to the middle of April. It should seem, therefore, that the rains make the tour of the peninsula

every ſeaſon, as impelled by the prevalent winds. In the Tehama of Yemen, we heard alſo of a rain in ſpring, the period of which is uncertain, but on which the ſucceſs of the harveſts depends.

Theſe regular rains render the vallies lying among the mountains fertile and delightful. The Highlanders, who breathe a fine freſh air, are handſome, healthy, and brave. Another advantage which the Arabians owe to the ſituation of their country, is, that it affords them at the ſame time the productions of different climates. In the plains, ſeveral vegetables tranſplanted from India thrive well enough, and many of the animals of hot countries multiply there. The mountains produce the plants and animals of temperate climates. Arabia may thus be regarded as an aſſemblage of different climates, the reſpective advantages of which are all to be found in the tract lying between the Red Sea and the Perſian Gulph.

The nature of the winds differs, in Arabia, with the point of the compaſs from which they blow, and the tract over which they reſpectively paſs. The ſame wind is, in different places, dry or moiſt, according as it blows over the ocean, or over deſarts. On the ſhores of the Perſian Gulph, the ſouth-eaſt wind is accompanied with a degree of moiſture which, when the heat is intenſe,

intenfe, occafions violent fweatings; the north-weft, paffing over the great defart, is more torrid, but lefs difagreeable; this laft wind heats metals in the fhade, as if they were expofed to the fun; and its heat, fuddenly added to that of the atmofphere, often fuffocates men and other animals. The Arabians, when they travel, carry with them garlic and dried grapes, for the purpofe of reviving fuch perfons as may fall down fainting, from the effect of thefe hot blafts.

Notwithftanding its torrid qualities, this north-weft wind ferves to cool their liquors for the Arabians, in the middle of Summer. In order to this, they put their water into *bardaks*, or unglazed pots, made of a fort of porous earth; and then, having thefe pots in a place expofed to the current of this hot wind, the water is thus rendered very cool; a circumftance well-known in hot countries, and at prefent afcribed by naturalifts to the effects of fudden evaporation.

Another wind, of a more dangerous nature, is the famous *Sam*, *Smum*, or *Samiel*, which feldom blows within Arabia, but frequently upon its frontiers. This wind prevails only on the confines of the great defart, where the agitation of the air forms a current for the vapours which are raifed by the heat of the fun from that parched territory. The places the moft expofed to this

deftructive

deſtructive wind, are the banks of the Euphrates, and ſometimes the environs of Mecca, when the north wind blows from the deſart. It is not unknown in Perſia, on the borders of thoſe arid plains; and it is ſaid to have been felt in ſome places in Spain, near the vaſt tracts of deſart ſands which deform that fine kingdom. The effects of the *Smum* are inſtant ſuffocation to every living creature that happens to be within the ſphere of its activity, and immediate putrefaction of the carcaſes of the dead. As a ſimilar rapidity of putrefaction has been obſerved to take place upon bodies deprived of life by thunder, or by the electric ſhock, it has been conjectured, that electrical matter, which is very generally diffuſed through nature, might be the cauſe of the peculiarly noxious qualities of this wind. The Arabians diſcern the approach of the Smum by an unuſual redneſs in the air; and they ſay that they feel a ſmell of ſulphur as it paſſes. However this may be, the only means by which any perſon can preſerve himſelf from ſuffering from the noxious blaſts, is, by throwing himſelf down with his face upon the earth, till this whirlwind of poiſonous exhalations has blown over; which always moves at a certain height in the atmoſphere. Inſtinct even teaches the brutes to incline their heads to the ground on theſe occaſions.

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The other meteors of Arabia are common to it with all other hot countries. A clear ſky, ſeldom obſcured by clouds, renders ſtorms very unfrequent in the plains. The air diſcharges its electric matter in globes of fire, and by the phenomena called ſhooting ſtars, which are not unfrequent, and of conſiderable bulk. In the moſt acid tracts, near the ſea, the dews are ſingularly copious. But, notwithſtanding this humidity, the air is ſo pure, that the inhabitants ſleep in the open air; I never ſlept ſounder than where I found my bed all wet with dew in the morning. There are, however, places where one dares not ſleep in the open air for fear of being ſtruck with a palſy. By long experience the inhabitants of thoſe parts have learned what precautions to take, and theſe are always peculiarly neceſſary to an European unaccuſtomed to the climate.

Arabia enjoys the proſpect of almoſt conſtant verdure. Not but that moſt of the trees ſhed their leaves, and the annual plants wither and are re-produced. But, the interval between the fall of the leaf in one year, and the re-production of new leaves for the next, is ſo ſhort, that the change is hardly obſervable. Continual verdure is peculiar to thoſe countries in which there are no froſts, but a rainy ſeaſon inſtead of our winter.

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From the ſingular local ſituation of Arabia, the inequalities in the nature of its lands may, without farther information, be inferred. Theſe inequalities are indeed very remarkable. On one ſide are frightful deſarts, and on the other fertile and delightful vales. The ſandy belt which encircles this peninſula is almoſt entirely barren, and preſents one unvaried picture of deſolation.

This belt, denominated Tehama, as has been ſeveral times mentioned, begins at Suez, and extends round the whole peninſula, to the mouth of the Euphrates. Its breadth varies; it is, however, for the moſt part, about two days journey from the ſea-ſhore to the riſe of the hills; at leaſt this is the breadth of the plain adjacent to the Red Sea. It bears every mark of having been anciently a part of the bed of the ſea. Its bottom ſoil is a greyiſh clay, with a large proportion of ſand, and having marine exuviæ interſperſed to a great diſtance from the ſea-ſhore. It contains large ſtrata of ſalt, which in ſome places even riſe up into hills. Its regular inclination towards the ſea indicates that it has emerged gradually. The ſmall eminences upon the confines of this plain are compoſed of calcareous ſtones, having a blackiſh appearance, and ſeeming as if they were burnt by the ſun. The adjoining hills contain ſchiſtus and baſaltes; in

in this differing greatly from the ſtrata of the hills on the oppoſite coaſt of Egypt, and from thoſe of Arabia Petræa, which are chiefly made up of granite.

The ſea, no doubt, ſtill continues to recede; and the Tehama is on that ſide gradually extending its limits. The banks of coral are ſtill increaſing, and coming nearer to the ſhore, ſo as to render the navigation of the gulph every day more and more dangerous. The ſand accumulated by the billows gradually fills up the intermediate ſpace, and joins theſe beds of coral to the continent, as appears from ſome recent inſtances. Hiſtory alſo records proofs of this gradual receſſion of the waters; and mentions, as ſea-ports, ſeveral places which are at preſent inland, without noticing the preſent maritime towns, which muſt undoubtedly be of later origin than the formation of the land on which they ſtand.

Such a conqueſt over the watery element promiſes, however, little advantage to man. Theſe newly formed lands are ungrateful and barren. Nor can any better be ſanguinely hoped of the future; ſince the territory of the Tehama has remained for ſo many ages unchanged in its nature. Mr Forſkal fancied that he could diſtinguiſh a ſimilarity between the ſoil of *Hedsjas* and that of Egypt, from which he inferred, that the

the ſterility of the former was owing to the want of water. But he was certainly miſtaken; for the ſoil of Egypt is formed of the ſediment of the Nile, but that of Hedsjas of the remains of the bed of the ſea. The calcareous ſtone of the hills of this latter province is, however, decompoſed into a blackiſh earth, which in time becomes fit to bear ſome coarſe vegetables.

In the Highlands of Arabia, there are as great diverſities of ſoil as in moſt other cultivated countries. The moſt general character of the ſoil on theſe ſchiſtous hills is clay mixed with ſand. But the figure of the hills is unfavourable to their fertility. They are commonly ſo craggy and precipitous, as to afford neither room nor ſoil for vegetable-productions, the good earth being continually waſhed away by the waters. Theſe circumſtances have likewiſe the effect of rendering the culture of ſuch places extremely difficult and expenſive. Terraces are neceſſary to be formed; of which indeed the conſtruction is ſometimes facilitated by the piles of baſaltes naturally caſt into regular pentagonal figures, which are broken, from time to time, from the rocks, and ſerve as materials for the walls.

Arabia is a country intereſting in many reſpects; but is, in general, neither rich nor fertile.

tile. The laborious life, and indifferent fate of its inhabitants, are sufficient proofs of this truth. If it was called *Happy* by the ancients, it was only by the value and the novelty, not by the abundance of its productions, that it could merit this name.

CHAP. III.

Arabian Quadrupeds.

SPEAKING of the agriculture of the Arabians, I had occasion to mention their domestic animals. Of those, some appear to be originally natives of the country, for they are not common through the other regions of the east; they retain their primary instincts in higher perfection, and are more eminently distinguished by strength and beauty here than elsewhere. Such are the horse, the ass, the camel, and perhaps too the ox. The camel, by its power of enduring thirst, and its containing a reservoir for water in its bowels, seems naturally destined for an inhabitant of the desart. Its hoof is formed to tread on burning sands; and the cartilaginous texture of its mouth enables it to feed on the hard and prickly plants of those parched plains.

The aſs, eſpecially, ſeems to be a native of Arabia. Here are a ſpecies of aſſes, which, in beauty, vigour, and ſpirit, are no contemptible rivals to the horſe. The inhabitants ſpeak likewiſe of a wild animal, called *Djæar*, of the ſame ſize and ſhape as the aſs, the fleſh of which is excellent food.

This animal is probably a wild aſs, who, in conſequence of living in a ſtate of independence, acquires ſome varieties of form, which the Arabs, in their unſkilfulneſs in natural hiſtory, miſtake for the characteriſtics of a different animal.

The Arabians give the name of *Bakar Uaſch* to an animal which we did not ſee, but of which their vague deſcription can be referred only to the wild ox. They ſpeak of another animal of the form of an ox, which is deſtitute of horns, and feeds only by night.

On the lofty hills of Arabia Petræa, are rock-goats. The plains are ſtocked with *gazelles;* and this beautiful creature is ſo common, that the Arabian poets draw from it many of their alluſions and ſimilitudes. The hare is not a common animal here, and is to be ſeen only in ſome mountainous parts. In the ſandy tracks are numbers of thoſe little animals called *Jerboa's*, Pharaoh's rats, whoſe fleſh the Arabians eat without any diſlike. The peculiarity in the

the ſtructure of the hinder feet of theſe animals, and their manner of leaping, which have induced our naturaliſts to give the ſpecies the name of *Mus Jaculus*, are well known.

In the foreſts, in the ſouth of Arabia, are monkies without tails, whoſe back parts are bare and red. I ſaw theſe animals in troops of ſome hundreds. Other travellers have met with them in thouſands on the hills of Aden. Theſe creatures are docile, and eaſily learn any trick which is attempted to be taught them. On this account numbers of them are exported to Egypt, where jugglers exhibit them to the people.

Of carnivorous animals, the moſt hideous and formidable is the *Hyæna*, who attacks men and beaſts with the ſame ferocity. This fierce and ſolitary animal inhabits the caverns of the deſart mountains of Arabia Petræa, and is alſo common round the ſhores of the Perſian Gulph. The hyæna marches out only at night, in that ſeaſon when the inhabitants of the country ſleep in the open air, and often carries off children from beſide their parents.

As the domeſtic animals on the ſouthern coaſt of the Perſian Gulph are chiefly fed upon fiſhes, the hyæna is ſometimes obliged to content himſelf with the ſame food. On my return into Europe, I ſaw in Denmark one of theſe

these animals alive, in the king's collection of wild animals.

The leopard, reckoned by Mr Forſkal among the carnivorous animals, is perhaps the ſame as the panther, (*Felis pardus Linnæi*); the more probably ſo, as he gives it the Arabic name of the panther, *Nemer*. However, the ounce or ſmall panther, named in Arabic *Fath*, is ſtill more common than the large one; neither is it regarded with any ſort of terror in Arabia, where it carries away cats and dogs, but never ventures to attack men.

Wild boars, wolves, and foxes, are to be found in Arabia; but the moſt common carnivorous animal is a ſort of wild dog, more like the fox than the houſehold-dog, and named by the Turks *Tſchakal*, by the Arabians *El Vavi*. This animal, common through all the countries of the Eaſt, is ſo well known, that I need not here add any thing concerning its figure and manners.

Mr Forſkal names ſeveral other animals of which he knew nothing, except what he gathered from the indiſtinct accounts of the natives; and ſome others of which he could only learn the Arabian names. As ſuch ſlight notices cannot enlarge the knowledge of nature, I ſhall not repeat them here. The moſt ſingular of thoſe animals, which we knew only by hearſay,

hearfay, is one faid to refemble a cat, to live upon the hills, to feed on grafs, and to be a moft delicate article of food.

CHAP. IV.

Of the Birds of Arabia.

If we had opportunities of examining but few quadrupeds, we were not more fortunate in refpect to birds. Not that Arabia is deficient in variety of fpecies; on the contrary, its productions are fufficient to nourifh a prodigious number: But a traveller haftening through a country, has it ftill lefs in his power to acquaint himfelf with the inhabitants of the air than with thofe of the earth. One cannot fee many birds, or obferve them at leifure, unlefs among people who are fond of fowling, and who, as they feek for game and fell it, bring to the curious fuch birds as they have caught or killed, and are able to give fome account of their refpective names and inftincts.

In Arabia we had no fuch advantage. The Arabians defpife the ufe of wild fowl, and regard neither the amufement nor the exercife of fowling. I thought that I could difcern two caufes of their averfion for a diverfion which the

the ſavages of the north purſue with extreme fondneſs. A people who are naturally ſober and frugal, and live in a climate where the uſe of animal food is injurious to health, cannot be fond of game. The precepts of the Muſſulman religion muſt alſo diſguſt the Arabians at the purſuit of wild animals, eſpecially of birds. A hunter loſes his labour, and his prey becomes impure, if he has but neglected the repetition of one ſhort prayer when he killed the animal; if it has not loſt the juſt quantity of blood required by the law; if the bird ſtruggled with any remains of life after it was ſhot; or if it fell upon a place which was either inhabited, or in any manner defiled. We ſaw no other birds, therefore, than thoſe which we killed ourſelves, or thoſe which we could obſerve while they were at liberty.

In the fertile countries of Arabia, tame fowls are very plentiful, and all ſorts of poultry are bred in great abundance. The pintado is not domeſtic; but theſe birds inhabit the woods in ſuch numbers, that children kill them with ſtones, and then collect them to be ſold in the towns. The pheaſant is likewiſe a native of Arabia, and is found in great plenty, in the foreſts of Yemen, as well as the wood-pigeon, and ſeveral other varieties of the pigeon ſpecies. In the plains of the ſame province, the grey partridge,

ridge, the common lark, and a ſort of white crane, having the under part of the belly of a beautiful red, are alſo to be ſeen here.

So dry a country as Arabia cannot be ſuppoſed to afford a great variety of water fowls. However, in places where there was water, we found a beautiful variety of the plover, and ſometimes ſtorks. Sea-fowls, which live upon fiſh, are numerous on the coaſts of the Red ſea, becauſe this gulph is very deep, and copiouſly ſtored with fiſhes. Beſide ſome ſorts of ſea-maws, we ſaw in an iſle of the Red ſea pelicans, who had built neſts and laid eggs as large as thoſe of the gooſe.

The deſarts of Arabia are not without oſtriches, which are called by the inhabitants *Thar Edsjammel*, the camel bird. I did not underſtand that the Arabians take this bird young, and tame it. One which I ſaw at Loheya was from Abyſſinia. A beautiful lapwing, called by the Arabians *Hudhud*, is alſo common on the ſhores of the Perſian Gulph. Some Arabians have been perſuaded, by a fabulous tradition, that the language of this bird may be underſtood.

Eagles, falcons, ſparrow-hawks, and the Egyptian vulture, (*Vultur Petenopterus Linnæi*), are birds of prey to be met with in Arabia. The laſt of theſe is very ſerviceable in the country; clearing the earth of all carcaſes, which corrupt very rapidly,

rapidly, and are very noisome in hot countries. He also destroys the field mice, which multiply so prodigiously in some provinces, that, were it not for this assistance; the peasant might cease from the culture of the fields as absolutely vain. Their performance of these important services induced the ancient Egyptians to pay those birds divine honours; and even at present it is held unlawful to kill them, in all the countries which they frequent.

In several countries in the east, as also in Arabia, there is another bird, not less beneficial to the inhabitants. It is thought to be a native of *Korasan*, for it comes annually into Arabia, in pursuit of the swarms of locusts, of which it destroys incredible numbers. It is called *Samarman* or *Samarmog*. Mr Forskal ranks it among the thrushes, and calls it *Turdus Seleucus*. The services done by this bird, in countries exposed to the ravages of those insects, have given rise to several ridiculous and superstitious practices in Syria. It is thought to be attracted from *Korasan* by water, which is, for this end, brought from a distance with great ceremony, and preserved in a stone reservoir on the top of the tower of a mosque. When this water fails, the inhabitants of Mosul are in despair. But as this bird's instincts prompt it not only to feed on locusts, but to kill as many of them as possible

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it naturally follows these insects in the course of their passage.

We heard much talk of two species of birds, which are highly valued by the Arabians, and are called *Salva* and *Sumana*. We could discover nothing concerning the generic character of the latter; but we heard enough of the *Salva* to enable us to understand that it is the rail, a bird of passage which frequents a small district in Arabia. As to quails, we received no evidence of their being birds of passage; nor is it probable that this bird should traverse desarts where no subsistence is to be found.

The Arabians likewise named to Mr Forskal several other birds, which he never could see, and consequently could not ascertain their genus, such as the *Achjal*, famous for two beautiful feathers, with which the Highlanders adorn their bonnets, and to preserve which uninjured, the bird, it seems, leaves a hole in its nest. Another, the *Thaer el Hind*, rare and remarkable for its gilded plumage, is sold very dear in Arabia. Its name seems to indicate that it is a bird of passage, which is supposed to come from India.

CHAP. V.

Of Amphibious Animals and Fishes.

In the Arabian ſeas, we never met with the ſea-tortoiſe; the land-tortoiſe is more common; the peaſants bring the latter, by cart-loads, to the markets of ſeveral towns in the eaſt. The eaſtern Chriſtians eat theſe animals in Lent, and drink their blood with great reliſh.

We ſaw ſeveral ſorts of lizards, of which the only dangerous one was that called by the Egyptians *Gecko*. It is ſaid that the ſaliva of this creature, falling upon victuals, infects the perſons who eat them with the leproſy.

There are in Arabia ſeveral ſorts of ſerpents, the bite of which is often mortal. But the innocent are as numerous as the dangerous ſerpents. Of ſome the bite occaſions only a diſagreeable itching, which the Arabians cure by applying the leaves of the caper-tree to the wound. In general, life is endangered only by the bite of ſuch ſerpents as have a diſtinct row of teeth larger than the reſt of the teeth. The Arabians in Egypt are acquainted with this law in the ſtructure of reptiles, and play ſafely with ſerpents, after pulling out the long teeth, which

ſerve

ſerve to conduct the poiſon. In Arabia, the only ſerpent that is truly formidable is that called *Baetan*, a ſmall ſlender creature, ſpotted black and white; its bite is inſtant death, and the dead body is ſwelled by the poiſon in a very extraordinary manner.

Mr Forſkal diſcovered in the Red Sea ſeveral ſorts of Ray-fiſhes which are unknown in Europe. That ſea is in general ſtored with a great variety of fiſhes; and I was told by my friend, that in the ſhort paſſage between Suez and Jidda, he obſerved more than a hundred new ſpecies, only a part of which he could rank among the known genera. He was obliged to form four new genera, which he named *Salaria Scarus*, *Signanus*, and *Acanthurus*. A new torpedo which he met with, appeared ſo different from that already known, that he was induced to claſs it as a particular genus.

Among the new ſpecies are ſome belonging to genera which are found alſo in our ſeas; ſuch are ſeveral cod-fiſhes hitherto unknown; new ſpecies of mackerels, mullets, ſcari, perches. &c. Others of theſe ſpecies belong to genera peculiar to the ſeas adjacent to hot countries, ſuch as the *Chætodon* and the *Sciæna*.

In our paſſage over the Red Sea, we ſaw troops of flying fiſhes, which roſe from time to time above the ſurface of the water; but we diſ-

covered

covered no flying ſerpent in the courſe of our voyage; although the Arabians give this name to a ſerpent which ſhould rather be called the leaper. This ſerpent fixes himſelf by the tail to a low branch of a tree, and then giving himſelf an impetus, by means of his elaſtic tail, ſprings from branch to branch ſucceſſively, till he reaches the top.

The Arabians inhabiting the ſhores of the Red Sea live almoſt entirely on fiſhes, as I have already had occaſion to mention, and even ſuſtain their cattle with the ſame food. Although fiſhes are ſo plentiful, yet a living fiſh is ſeldom to be ſeen among them. For fear of violating ſome precept of the Muſſulman law, the fiſhermen kill all their fiſhes before they bring them on ſhore.

CHAP. VI.

Inſects and Shells.

The locuſts have a great influence on the condition of the inhabitants of Arabia, and of ſeveral other countries in the eaſt; and, therefore, I ſhall ſpeak of this inſect at a length which others do not merit. We, however, did not find the numbers ſo great as they are commonly ſuppoſed to be in Europe.

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In Egypt I ſaw once only a cloud of locuſts, which was brought by a ſouth-wind from the deſarts of Lybia; the locuſts fell in prodigious quantities on the roofs of the houſes, and in the ſtreets of Kahira. I ſaw no more of them, till at Jidda, in November 1762, a large cloud of locuſts was driven over the city by a weſt-wind. The cloud came from the other ſide of the Arabic Gulph; and, therefore, many of the inſects muſt have been drowned in their paſſage. In the month of July following, we found a ſmall quantity near mount *Sumara*, which ſeemed to have ſpent the ſeaſon in Arabia. Theſe ſwarms often croſs the Red Sea a ſecond time, and return to Egypt, the upper part of which adjoining to the deſarts of Lybia, ſeems to be the cradle of theſe animals. I ſaw clouds of them in Perſia, and Syria; where, in the quarter of Moſul, I found neſts of theſe inſects, which a careful police might in a great degree deſtroy. Small locuſts, of the ſize of a fly, grow with amazing rapidity, and attain their natural ſize within a few days.

There are undoubtedly various ſpecies of this inſect, which have not as yet been ſufficiently diſcriminated. Mr Forſkal calls the locuſt which infeſts Arabia *Gryllus Gregarius*, and thinks it to be different from that which is called by Linnæus *Gryllus Migratorius*, and which is a native

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of the desarts of Tartary, from which it passes through the neighbouring countries, into Poland and Germany. The *Gryllus Gregarius* merits this denomination; for the locusts of this species appear to act in concert, and to live and travel in society. Those which remain after the departure of the great body are only irregular stragglers.

The Arabians distinguish several separate species of this insect, to which they give particular names. But these names are not expressive of any qualities in the nature of the animal; as they respect only the delicacy ascribed to its flesh. They give the name *Muken* to the red locust, which is esteemed fatter and more succulent than any of the others; they likewise eat the light locust; but abstain from another, called *Dubbe*, because it has a tendency to produce diarrhœa.

All Arabians, whether living in their native country, or in Persia, Syria, and Africa, are accustomed to eat locusts. The Turks, on the contrary, have an aversion for this sort of food. If the Europeans express any thing of the same aversion, the Arabians then remind us of our fondness for oysters, crabs, and lobsters. A German, who had long resided in Barbary, assured us, that the flesh of this insect tasted like

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the ſmall ſardine of the Baltic Sea, which is dried in ſome towns of Holſtein.

We ſaw locuſts caught, and put into bags, or on ſtrings, to be dried, in ſeveral parts of Arabia. In Barbary, they are boiled, and then dried upon the roofs of the houſes. The Bedouins of Egypt roaſt them alive, and devour them with the utmoſt voracity. We ſaw no inſtance of unwholeſomeneſs in this article of food; Mr Forſkal was indeed told, that it had a tendency to thicken the blood, and to bring on melancholy habits. The Jews in Arabia are convinced, that the fowls, of which the Iſraelites ate ſo largely in the deſart, were only clouds of locuſts,—and laugh at our tranſlators, who have ſuppoſed that they found quails where quails never were.

The ſwarms of theſe inſects darken the air, and appear at a diſtance like clouds of ſmoke. The noiſe they make in flying is frightful and ſtunning, like that of a water-fall. When ſuch a ſwarm falls upon a field, it is waſted, and deſpoiled of its verdure. The pulſe and date-trees ſuffer greatly from the locuſts; but corn, either ripe or nearly ſo, is too hard for their uſe, and they are obliged to ſpare it.

A ſmall inſect named *Arda*, of the bulk of a grain of barley (*Termes fatale*, *Linn.*), is another ſcourge of Arabia, and of hot countries in general.

ral. On account of ſome general reſemblance, many travellers repreſent this inſect as an ant, and ſpeak of it under this name. Its inſtinct diſpoſes it to travel only by night, through a ſort of galleries, which it forms, as it proceeds, of fat earth. After reaching the end of its journey, it corrodes and deſtroys every thing, victuals, clothes, and furniture. We found an army of theſe in our chamber, for the firſt time, at Beit el Fakih. We immediately demoliſhed the galleries which they had formed; but they, without being diſcouraged, or terrified at our preſence, renewed their work in the night, with ſingular obſtinacy, ſo that we had much ado to rid ourſelves of them. They live and work together like ants.

The *arda* is alſo deſtructive to trees, the ſweetneſs of whoſe leaves and fruits gratifies its taſte. Theſe inſects fix upon trees of this character, and extend their galleries from the root to the top. The inhabitants of the country have no other means for preſerving their gardens from utter ruin, except to ſurround the trees with ſheep's dung, the ſmell of which the arda cannot endure.

There are in Arabia many ants, but moſt of them are harmleſs as our's. From among theſe, however, are to be excepted two ſpecies, one of which becomes troubleſome by the voracity with which

which it attacks victuals, unless driven away by the odour of camphor; the other's bite is little less painful than that of the scorpion; but neither is it more deadly.

A sort of *scolopendra* likewise torments the inhabitants of this country, and affects those on whom it fixes with burning pains. This insect fixes all its feet into the flesh, so that it is impossible to rid one's self of it otherwise than by successively burning all the parts affected with a hot iron. The cuttle-fish is dangerous to swimmers and divers, of whom it lays hold with its long claws. These do not wound, but produce swelling, internal pains, and often an incipient paralysis.

Among the *Tenebriones* is one species which destroys reeds. Probably this small insect attacks likewise the stalks of corn, in which is observed a farina, which serves to diffuse the eggs of this insect through houses. This little animal is therefore one of the most troublesome insects in the country. The women of Arabia and Turkey make use of another tenebrio, which is found among the filth of gardens. As plumpness is thought a beauty in the east, the women, in order to obtain this beauty, swallow, every morning and every evening, three of those insects fried in butter. The Red Sea is full of marine insects; *Priapi*, *Salpa*, *Fistulares*, *Medusa*, &c. Mr Forskal became more and more convinced,

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in the courſe of his obſervations, that the immenſe numbers of theſe animals contribute to produce the refulgence which is perceived at night in ſea-water. This inſect ſeems to be an animated phoſphoric body.

We obſerved a great many crabs, ſome of which were ſpecies peculiar to the Arabic gulph. The ſhells are not leſs numerous; and ſome of them of rare ſpecies. The moſt beautiful is a *Pinna*, the colours of which are ſuperb; but this ſhell is very brittle. The inhabitants avail not themſelves of this plenty of marine productions, which might afford them excellent food. Muſſulmans in general eat very little fiſh, and appear to have a particular averſion for crabs and ſhell-fiſh. On the contrary, the oriental Chriſtians, who are confined to long and rigid faſts, make up to themſelves for their abſtinence from fleſh, by the frequent uſe of ſuch meats as theſe. At Suez, the Copts live almoſt entirely on ſhell fiſh.

I have already had occaſion to ſpeak, in the courſe of my travels, of the aſtoniſhing maſs of works formed by marine inſects; namely, the immenſe banks of coral bordering, and almoſt filling up the Arabic gulph. Great part of the houſes in the Tehama are of coral rock. Mr Forſkal uſed to look upon every Arabic houſe as a cabinet of natural hiſtory, as rich in corals as any ſuch cabinet in Europe. The reader may therefore

therefore conceive with himſelf what a variety of madrepores and millepores are to be met with in theſe ſeas. Some are ſo curious as to tempt us conſtantly to take ſpecimens of them; but then their bulk renders it impoſſible to carry theſe away. Theſe coral rocks, riſing ſometimes ten fathoms above the ſurface of the ſea, are ſoft under the waters: And hence, being eaſily wrought, they are preferred to all other ſtones for the purpoſes of building.

CHAP. VII.

The Common and Rare Plants.

Arabia, by its ſituation, as has been already remarked, partakes of the advantages equally of hot and of temperate climates. In the higher parts of this country, therefore, are found plants common to it with the northern parts of Europe and Aſia. The plains, on the contrary, produce vegetables which are to be met with in India and in Africa. It is, however, probable that many of theſe laſt plants had been introduced into Arabia by the Banians from their ancient country.

It is worthy of remark, that, where there are in Europe various ſpecies of any genus of plants, the

the ſpecies of the ſame genus to be found in Arabia are almoſt all new, and have accordingly been deſcribed by Mr Forſkal for the firſt time. The caſe is not the ſame in reſpect to the plants common to Arabia with India; moſt of theſe are equally to be found in both countries. The indigenous plants of Arabia have been hitherto ſo little known, that Mr Forſkal was obliged to form no fewer than 30 new genera; not to ſpeak of the doubtful ſpecies, which he durſt hardly arrange under known genera.

Of the 800 plants deſcribed by my late friend, I ſhall content myſelf with ſpeaking of a ſmall number remarkable for their novelty or utility. The firſt place is, no doubt, due to thoſe which are uſed for food. I have already had occaſion to name ſome of them in my account of the Arabian agriculture. The Arabians cultivate wheat, barley, and durra, (*Holcus Linn.*). The latter grain, *ſorgo*, or great millet, ſeems to be a native of Arabia, for ſeveral wild ſpecies of it are here to be found, on which the birds feed. That which is cultivated, in order to attain full maturity, requires conſiderable warmth, and upon a good ſoil grows to a great height.

The Arabians cultivate ſeveral pot-herbs, of the ſame nature as ours; ſuch as lettuces, of which there is alſo a wild ſort which is not uſed; ſpinnach; the carrot (*Daucus, Linn.*); a

a very delicate ſort of purſlain with ſharp leaves; a ſort of raddiſh, of which only the leaves are eaten; water-creſſes; and above all, great variety of gourds, cucumbers, pumpkins, and melons. Of pumpkins and melons, ſeveral ſorts grow naturally in the woods, and ſerve for feeding camels. But the proper melons are planted in the fields, where a great variety of them is to be found, and in ſuch abundance, that the Arabians of all ranks uſe them, for ſome part of the year, as their principal article of food. They afford a very agreeable liquor. When the fruit is nearly ripe, a hole is pierced into the pulp; this hole is then ſtopped with wax, and the melon left upon the ſtalk; within a few days the pulp is, in conſequence of this proceſs, converted into a delicious liquor.

The pot-herbs which are natives of India, but are now cultivated or naturalized in Arabia, are, —*Sida*, reſembling our mallows; *Hibiſcus*, reſembling mallows alſo, but of which only one ſpecies is proper to be eaten, *Juſſiæa*, nearly like the *Lyſimachia*; *Acanthus*, a beautiful ſpecies; and *Bunias*, ſomewhat like our cabbages; the leaves of theſe plants are boiled. There are other Indian plants whoſe leaves the Arabians eat raw, and by way of ſallad, ſuch as *Cleome*, not unlike muſtard; *Stapelia*; and *Dolichos*,

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a ſort of bean, of which I ſhall hereafter have occaſion to ſpeak.

There are alſo ſome leguminous vegetables peculiar to the country, which require no culture. Such are *Corchorus*, and the plant like our mallows; *Sælanthus*, a new plant like the *Salix Calaf*, the leaves of which, when boiled, have a pleaſing acid taſte; laſtly, the celebrated *Colocaſia*, (*Arcem Colocaſia Linn.*), of which the Egyptians have always made great uſe, and which grows in abundance in all marſhy places in Arabia.

Nor is there in Arabia any want of vegetables diſtinguiſhed by the beauty of their flowers, and their fragrant ſmell. The odoriferous herbs, of which we have alſo ſpecies, are lavender, marjoram, the lily, and ſome pinks. But, the moſt fragrant, and thoſe which produce the fineſt flowers, are plants common to Arabia and India. Thoſe valued for their perfume are *Ocymum*, the moſt beautiful ſpecies of the baſilic; *Inula*, a very odoriferous ſort of elicampane, a native of India; *Cacalia*, from the heart of Africa; and *Dianthera*, a plant as yet but little known, of which Mr Forſkal diſcovered eight ſpecies. In the ſandy deſarts grows a plant of a new genus, named *Moſcharia*, by my friend, on account of its muſky ſmell. The plants of Indian origin which afford the fineſt flowers, are, *Ipomæa*, a plant

plant like the rope weed; *Pancraticum*, called by us the fea-daffodil, a flower of the pureft white colour; and *Hibifcus*, a fpecies different from the leguminous *Hibifcus*, a flower of the brighteft red-colour, and fingularly large. Thefe flowers, agreeable by their form or perfume, are far from being indifferent objects to the Arabian peafantry, who retain the ancient cuftom of crowning themfelves with flowers on days of joy and feftivity.

Various Arabian plants are ufed as materials for the arts, and for purpofes of economy. An ill looking herb, like orache, and which Mr Forfkal ranked as a diftinct genus, by the name of *Suæda*, affords abundance of an alkaline falt, excellent for whitening linen, and ufed by the common people, inftead of foap, which is very dear in Arabia. Of a particular fort of rufh, the Arabians work carpets fo fine, that the exportation of them to other countries, and even as far as to Conftantinople, forms a confiderable branch of trade to the people who live on the borders of the Red Sea. Two plants, natives of India, and of the interior parts of Africa, which have become very common in Arabia, namely, *Dolichos* and *Glycyne*, and refembling French beans, produce fuch beautiful beans, that they are ftrung into necklaces and bracelets, which are highly efteemed. The bean of the *Glycyne* is generally known

known by the name of the black bean of Abyssinia. The indigo-ſhrub *(Indigofera Linn.)* is cultivated through all Arabia, blue being the favourite colour of the Arabians. Several wild ſpecies of this plant grow very generally over the country. We were told, that, in a ſcarcity of this plant, the Arabians knew how to extract indigo from a ſpecies of *Polygala*. The common *Kali (Salſola Linn.)* grows in great plenty along the Arabic Gulph, and in the iſles. Were the Arabians capable of induſtry, they might make ſugar for themſelves, as the cane grows in their country in its full perfection; they content themſelves with eating it raw, without even ſqueezing out the juice.

Through almoſt all Arabia, a ſort of *Panis (Panicum Linn.)* or bulruſh *(Scirpus Linn.)* is uſed for covering the roofs of the houſes. Theſe ſlender coverings are ſufficient in countries where rains are unfrequent.

One plant, although not a native of Arabia, merits notice in this place, on account of the diſcovery made by Mr Forſkal of an economical ſecret among the Arabians in Egypt, in which it is concerned. That country, in which the water is generally bad, has, from time immemorial, uſed for drinking a ſort of beer different in its nature from that uſed in the north. They told us that they could neither brew this beer, nor give it

it an agreeable taſte, without the uſe of a grey herb, called *Schæbe*, an infuſion of which was mixed with a certain quantity of meal, in order to form leaven for the fermentation both of bread and of beer. Upon ſeeing a ſpecimen of that herb, my friend and I perceived it to be the *Lichen* of the plum-tree, a native of the iſles of the Archipelago, whence ſeveral ſhip-ladings of it are annually brought to Alexandria.

Meadows are rare, and not rich in hot countries; in Arabia, therefore, there are are not many plants for forage. Horned cattle are not common here, and are ill-fed, and their fleſh is conſequently ill-taſted. Animals of a nature ſuitable to the climate, ſuch as camels and aſſes, are, as I have already mentioned, content with the drieſt and hardeſt fare. We have ſeen camels eat of a ſpecies of *Euphorbia*, after it had received ſome little preparation in a hole dug in the earth. This animal alſo browſes on the dry and prickly herbs and ſhrubs of the deſart, ſuch as the *Zygophyllum*, *Hedyrarum*, *Colutea*, &c. The *Meſembryanthema*, ſucculent herbs, afford another reſource to the animals of the ſandy plains. The Bedouins likewiſe prepare, of the grain of a ſpecies of *Meſembryanthemum*, a ſort of bread, which they eat as readily as wheat bread. The aſs eats even a ſpecies of *Scorſonere*, ſo rough and bitter that even the camel refuſes it.

All ſimple nations uſe for remedies vegetables of the virtues of which they have a traditionary knowledge. The Arabians have alſo medicines of this kind, which they have uſed from time immemorial, with a degree of ſucceſs of which indeed a ſtranger can never be abſolutely certain. I need ſay nothing of plants ſ known as aloes and euphorbia. In Arab different ſpecies of the latter of theſe pla ſo numerous, that Arabia may certainly garded as its native country. In hot cou counterpoiſons are highly eſteemed, on ac of the numbers of venomous beaſts with ſuch countries are infeſted. By long e ence, the inhabitants of thoſe countries learned what plants are ſalutary to man, noxious to the venomous animals. The bians, however, appear to be ignorant o virtues of the *Ophiorrhiza*, which is very mon on their hills. But they value highly *Ariſtolochia ſemper virens*, which they con not only as a remedy, but as a preſervative againſt the bite of ſerpents. In their opinio man who, for forty days, drinks the decoctio this herb, is in no future danger of being bi by thoſe venomous animals. Although grounds of this opinion do not fully appear, yet it ſeems probable, that the jugglers, who expoſe themſelves ſo daringly to be bitten by ſerpents, have

have some secret by which they preserve themselves from suffering by their bites. The prickly caper-tree is also esteemed an excellent antidote against poisons of all kinds.

Among the new genera of plants discovered by Mr Forskal, several are particularly curious. *Caydbeja*, called by Sir Charles Linnæus *Forskalea*, in honour of my deceased friend, grows in the driest places of the country. It has small feelers, with which it fixes itself so tenaciously upon stuffs and other smooth bodies, that it is torn in pieces before it can be removed. The *Volutella* is a very extraordinary plant; being properly a long slender thread, without root or leaves, which intwines itself about trees. It bears, however, a sort of flower, and berries, which are eaten by children. The *Polycophalos*, which resembles the thistle, has at a distance the appearance of a loose heap of balls, each of which incloses a parcel of flowers. The *Nerium obesum*, a sort of laurel-rose, is remarkable for a singular bulb, close to the earth, and of the size of a man's head, which forms all its trunk, and out of which the branches spring.

Reeds are so common about the Arabic Gulph, as to have procured the Gulph the name of *Jam Suf*, or the sea of reeds, from the ancients. One species of this vegetable is particularly worthy of notice. It grows with a vigorous vegetation, and

and in great abundance, in the bath-waters, in the diſtrict of *Ghobeybe*, where it riſes to the height of twenty-four feet. Theſe long ſolid reeds are an article of commerce. They are exported to Yemen, and there uſed in the ceilings of houſes. In the ſame diſtrict of *Ghobeybe*, nearly oppoſite to Suez, we were ſurpriſed to ſee a *Conferva* growing in the bottom of the hot baths of *Hammam Faraon*, the heat of which was at 49 degrees in Reaumur's thermometer.

CHAP. VIII.

Of Trees and Shrubs.

THE ſandy plains of Arabia are almoſt deſtitute of trees; only a few palms are ſcattered here and there. Foreſts are to be ſeen only in the Highland provinces, where the hills retain enough of earth for vegetation; but even in the Highlands are rare. The trees in thoſe foreſts are either abſolutely unknown, or at leaſt different from our European trees of the ſame genera or ſpecies. The principal of them are the following, of which I ſhall have occaſion to ſpeak ſomewhat more at length: *Sceura*, *Tomex*, *Catha*, *Cynanchum*, *Mæru*, *Baka*, *Haleck*, and ſeveral

ſeveral ſpecies of the fig-tree unknown among us.

The Arabians cultivate ſeveral of our fruit trees. They have pomegranate, almond, apricot, pear, and apple-trees. Here is a ſpecies of pear-tree, and a corneil-tree which are peculiar to Arabia. The Arabians likewiſe eat the fruit of ſeveral of our ſhrubs, ſuch as the *Aſclepias* and the *Rhamnus*.

Although the Mahometans drink no wine, the Arabians however plant the vine, and have a great variety of grapes. They dry a ſmall ſort of grape, called *Kiſchmiſch*, which has no ſtone, but only ſoft, and almoſt impalpable ſeeds; and of theſe grapes they ſell a quantity to their neighbours. They alſo make from mint a ſyrup, named *Dub*, which they find a pretty lucrative article of commerce.

Several ſorts of lemons and oranges are found in Arabia. If an inference may be drawn from the names which the Arabians have given them, one ſhould ſuppoſe that they have had an orange tree from Portugal, and two lemon-trees from Italy. From common oranges, cut through the middle while they are green, dried in the air, and ſteeped for forty days in oil, is prepared an eſſence famous among old women for reſtoring a freſh black colour to grey hairs.

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The Banians have tranſported various fruit-trees from India, which are now naturalized in Arabia; ſuch are the Bannana-tree (*Muſa Linn.*); the Mangouſtan, (*Mangifera Linn.*); the *Papaya* (*Carica Papaya Linn.*); and the *Ciſſus Linn.* Arabia produces the date-tree; but their other palms, and eſpecially the *Cocos*, ſeem to be from India.

The Indian fig-tree, (*Ticus varta*), although now very common in Arabia, is perhaps not a native of this country. The ſingular property which this tree poſſeſſes, of ſpreading itſelf, by means of filaments ſhooting from its branches, which, when they reach the ground, take root and form new trunks, is well known. Mr Forſkal ſaw a dozen ſpecies of indigenous fig-trees in Arabia, which are not mentioned by Linnæus. Their fruit is far from delicate; ſeldom eatable. The bark of one ſpecies is uſed in tanning leather. Of another the leaves are ſo rough, that they are uſed for cleaning and poliſhing iron. The reſt are only ſo many of the uſeleſs trees of the foreſt.

The tamarind, which, in Arabia, as well as in India, is equally uſeful and agreeable. It has a pulp of a vineous taſte, of which a wholeſome refreſhing liquor is prepared. Its ſhade ſhelters houſes from the torrid heat of the ſun, and its fine figure greatly adorns the ſcenery of the country.

country. The inhabitants are alſo fond of raiſing over their houſes the ſhade of the Indian fig-tree.

Arabia appears to be very rich in indigenous trees, the number of which is more than proportionate to its peculiar herbaceous plants. But great trees are not eaſily removed from one place to another; and thoſe of the foreſts, in the back parts of the country, are ſeldomer ſeen by travellers than the other vegetables. Hence, it is no wonder that we have been hitherto ſo ignorant concerning the trees of Arabia. More than half the new genera claſſed by Mr Forſkal comprehend trees only. My friend ſaw likewiſe other eighteen trees, the genera of which he had no opportunity of aſcertaining; not to mention a great many others, of which he could learn only the Arabic name.

Catha is one of thoſe new genera peculiar to Arabia. This tree, which is improveable by culture, is commonly planted among the coffee-ſhrubs on the hills where theſe grow. The Arabians are accuſtomed conſtantly to chew the buds of this tree, which they call *Kaad;* they are as much addicted to this practice, as the Indians to that of chewing betel. To their kaad they aſcribe the virtues of aſſiſting digeſtion, and of fortifying the conſtitution againſt infectious diſtempers. Yet its inſipid taſte gives no

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indication of extraordinary virtues. The only effects we felt from the uſe of thoſe buds were the hinderance and the interruption of our ſleep.

Elcaya and *Keura*, two trees famous for their perfume, are not known, but form two new genera. The former is common on the hills of Yemen; and the women ſteep its fruit in water, which they uſe for waſhing and perfuming the head. ' The ſecond bears ſome reſemblance to the palm-tree, and produces flowers of a rich and delicious ſmell. Theſe flowers are ſold at an high price, as the *Keura* is rather a ſcarce plant. But one little knot, if preſerved in a cool place, will long continue to diffuſe its odours through a whole apartment.

Children eat the fruit, which is inſipid enough, of a large tree called *Oncoba*, and a tall ſhrub named *Mærua*. Both theſe, too, are new ſpecies diſcovered by Mr Forſkal. Such is alſo the *Chadara*, a large tree, and the *Antura*, a tree of a ſmaller ſize; neither of which has any thing remarkable to diſtinguiſh it, except its wood and its novelty. *Culbamia*, a large tree, alſo unknown to the botaniſts, has nothing but its uſe to recommend it. *Cadaba* and *Mæſa* are ſhrubs which have nothing particular about them, and might be paſsed over in ſilence, had not Mr Forſkal taken notice of them.

Several

Several ſhrubs which are indigenous in Arabia are of ſome uſe to the inhabitants. The fruit of a new genus, named *Sodada*, is eaten; from the berry of another new ſhrub, called *Cebatha*, is extracted a very ſtrong ſpecies of brandy, the acid taſte of which is improved by a mixture of ſugar. A ſort of that falſe phaſeolus, *Dolichos*, which I have mentioned in ſpeaking of the plants, grows up to a buſhy ſhrub, ſo as to form hedges in a ſhort time, which are almoſt impenetrable. *Cynanchum*, a new genus, is a ſhrub, of which the wood called by the Arabians *March*, is uſed for fuel, as it has all the lightneſs and combuſtibility of tinder.

An Arabian tree, famous from the moſt remote antiquity, and nevertheleſs but little known, is that from which the balſam of Mecca is obtained. We found one of theſe trees in the open fields; and under its ſhade Mr Forſkal wrote the firſt botanical deſcription of the ſpecies. He at the ſame named it, as a new ſpecies, *Amyris;* a name which has ſince been adopted by other botaniſts. The tree has not a beautiful appearance; and, what is ſurpriſing, its qualities are not known to the inhabitants of Yemen, in which we met with it. They only burn its wood as a perfume. The wood of a ſort of *Amyris*, called *Kafal*, is exported to

Egypt, and there uſed to communicate an agreeable odour to pots boiled upon it, as fuel, which affects alſo the liquors contained in them. The Arabians, in the remoter parts of the province of *Hedsjas*, ſeem to be better informed; for they collect the balſam, and bring it to Mecca, whence it is diſtributed through the Turkiſh empire, where it is in high eſtimation. Even at Mecca it is difficult to obtain any of this balſam in its original purity. America produces alſo ſome trees of the genus of *Amyris*, ſo that the value of the balſam of Mecca may fall in time.

We could learn nothing of the tree from which incenſe diſtils; and Mr Forſkal does not mention it. I know that it is to be found in a part of Hadramaut, where it is called *Oliban*. But the Arabians hold their own incenſe in no eſtimation, and make uſe only of that which comes from India. Probably Arabian incenſe was ſo called among the ancients, becauſe the Arabians traded in it, and conveyed it from India to the ports of Egypt and Syria.

Senna (*Caſſia Senna Linn.*) is a ſhrub of which the favourite ſeat ſeems to be Upper Egypt, and that part of Arabia which lies oppoſite to Upper Egypt, on the other ſide of the Arabic Gulph. As there are ſeveral ſpecies of *Caſſia*, it ſeems probable that the ſenna imported into Europe is not all the produce of the ſame

ſame ſhrub. The differently figured leaves indicate as much. That which we call ſenna of Alexandria grows in great abundance in the territory of *Abu Ariſch*. The Arabians ſell it at Mecca and Jidda; whence it paſſes, by the way of Suez and Kahira, to Alexandria. Senna, and other ſorts of caſſia, are much uſed in Arabia in various diſeaſes. *Caſſia Fiſtula*, or black caſſia, mixed with a little rhubarb, is the beſt remedy known to the Arabian phyſicians for the cure of the *Cholera Morbus*, and of diarrhœas, which are in hot countries peculiarly dangerous.

I have already had occaſion to ſpeak of the coffee-tree, which furniſhes the Arabians with their beſt article for exportation. This ſhrub, which is at preſent reared in many green-houſes in Europe, is too well known to need a deſcription here. The Arabians ſay that it is a native of Abyſſinia; and ſeveral travellers affirm that they have ſeen it in great plenty in that country, where it produces berries not inferior in goodneſs to the coffee of Yemen. What renders this relation the more probable is, that the fruit of the wild coffee-tree is in Arabia ſo bad as to be unfit for uſe. However this may be, it is at leaſt certain that this ſhrub thrives only on hills, and in places which are cool, and not deſtitute of moiſture. For this reaſon, the inhabitants of the Highlands plant other trees among their

their coffee-plants, in order to ſhade them; and, in the time of the intenſe heats, water them. It ſhould ſeem then that the Europeans are miſtaken, in ſuppoſing that this ſhrub ſhould be planted in a dry ſoil, under a torrid ſky, and in the hotteſt climates. This miſtake may be ſuſpected to be the reaſon of the bad quality of the American coffee. In the account of my journey through Yemen, I have mentioned the countries where the beſt coffee is to be found; and have at the ſame time ſpoken of the extenſive trade which the Arabians carry on in this commodity.

Their profits are leſs conſiderable from the cotton-tree, of which they have two ſpecies; that which grows to a ſhrub; and another which bears red flowers. Almoſt all the inhabitants of Arabia are clothed in cotton-cloth from India.

Arabia, as well as Egypt, produces the celebrated *Alhenna (Lauſonia inermis Linn.)* the leaves of which, pulveriſed and wrought into a paſte, form a coſmetic which is in high repute through the eaſt. The women of thoſe countries, with this drug, ſtain their hands and feet, or at leaſt the nails of theſe, of a red colour; which is yellowiſh, or deeper, according to the manner in which the powder is applied. They think their charms improved by this painting; and, indeed, it may, by contraſt, render the black and yellow of their complexion leſs diſagreeable than they

would

would otherwiſe be. This ſhrub, in its ſize and character, has a reſemblance to our privets.

The ſenſitive plant, of the genus *Mimoſa*, is well known. In Arabia are ſeveral ſpecies of this genus, all either trees or ſhrubs, which ſerve the inhabitants both for uſe and pleaſure. One of theſe trees droops its branches whenever any perſon approaches it, ſeeming as if it ſaluted thoſe who retire under its ſhade. This mute hoſpitality has ſo endeared this tree to the Arabians, that the injuring or cutting of it down is ſtrictly prohibited. Another of theſe (*Mimoſa Selam*) produces ſplendid flowers, of a beautiful red colour, with which the Arabians crown their heads on their days of feſtivity. The flowers of another (*Mimoſa Lebbex*) are no leſs remarkable for a fine ſilky tuft, formed by their piſtils. The leaves of another (*Mimoſa Orfæta*) preſerve camel's milk from becoming ſour, ſo that it retains all its ſweetneſs for ſeveral days. The ſmoke of the timber of this ſame tree expels a worm, which fixes itſelf in the fleſh of the human neck, and produces epileptic fits. This ſpecies of the mimoſa is diſperſed through Aſia, Africa, and America; it is well known that the ſenſitive plant was brought into Europe from the latter of theſe continents.

At Beit el Fakih, Mr Forſkal found ſome fine trees, which were the ornament of the place; but

but he could not learn either their name or their country. He fuſpects them to have been brought from India by the Bramins. But, as their characteriſtics were different from thoſe of any other known ſpecies, he has claſſed them in two new genera, under the names of *Hyperanthera* and *Binectarium*. Thoſe trees were large, of a majeſtic form, and covered with beautiful flowers. The *Ciſſus*, perhaps another native of India, is at preſent common in Arabia, where it has been naturalized, as well as the *Tomex*, a great tree, the properties of which we are unacquainted with. The *Ciſſus* is valued as one of the beſt counterpoiſons; and is on this account held in high eſtimation; it is the *Ciſſus Illa Linn.* A ſpecies of *Glycyrrhiza*, or liquorice-ſhrub, is common in Arabia and India.

Arabia does not produce many poiſonous vegetables; yet here is found a very dangerous ſhrub of a new genus, called by Mr Forſkal *Adenia*. The buds of this ſhrub are one of the moſt violent poiſons, if dried, and given in drink as a powder; they have the ſudden effect to ſwell the body in an extraordinary manner. A ſort of caper-tree (*Capparis ſpinoſa Linn.*) is the only remedy againſt the effects of this poiſon. This latter ſhrub is ſo common in Arabia, that the antidote is always to be found beſide the poiſon.

Mr

Mr Forskal likewise enumerates other eighteen trees which he saw, and which are indigenous in Arabia; but their genera he could not determine. Of the most part he learned the Arabic names, and of a few some of the properties. In Yemen he saw two trees, one of which was like the lemon, the other like the apple-tree; but the inhabitants themselves know neither their names nor qualities. *Noemam*, a tree from the coffee mountains, is often confounded with the cassia-tree. *Bæka* and *Anas* are trees very common in the Highlands, the juice of which is caustic and poisonous. *Schamama* bears a fruit which tastes and smells like a lemon. *Gharib Elbæke* is a tree on the hills in the territory of *Abu Arisch*, from which distils an agreeable juice, which affords pleasant morsels to the birds. *Segleg*, another tree of Abu Arisch, bears leaves from which there is a juice expressed which passes for an excellent remedy in cases of weakness of sight. *Sym el Horat*, or the poison of fishes, is the fruit of an unknown tree in Arabia Felix; from which great quantities of it are exported by the ports of the Red Sea. It is used in fishing. Fishes are fond of it, and swallow it eagerly; after which they float in a state of seeming intoxication on the surface of the water. This seems to be a sort of *nux vomica*; which

which is alſo obtained from the weſtern coaſts of India.

We neglected to inform ourſelves, in Arabia, concerning the production of manna; and what we learned from a monk, in a convent near Suez, was a monaſtic legend, not worth repetition. The tree from which manna is obtained in Meſopotamia, by the ſhaking of its branches, is an oak, as I have been credibly informed by ſeveral different perſons. This manna is white and ſaccharine. But, at Baſra, I had a ſpecimen ſhewn me of the manna *Tarand-jubin*, which is gathered in Perſia from a prickly ſhrub; it, as well as the former, is in round grains; but theſe are yellowiſh. As Arabia-Petræa abounds in prickly ſhrubs, poſſibly this manna may be found alſo there; although in thoſe deſart places it cannot be very plentiful. Both theſe ſorts of manna are uſed as ſugar, in ſeveral diſhes of meat, eſpecially paſtry. They are nouriſhing, and, when newly gathered, have no purgative qualities.

The cedar grows not in Arabia, but ſeems to be a tree peculiar to Mount Libanus. The Arabians have little wood fit for building; their trees are moſtly of a light, porous texture. *Sceura*, a new genus deſcribed by Mr Forſkal, a tree that grows on the ſea-ſhore, is ſo ſoft an wood, that no uſe can be made of it.

CHAP.

CHAP. IX.

The Minerals of Arabia.

In the account of my journey, and in ſpeaking of the ſoil of Arabia, I have already had ſome occaſion to mention the nature of thoſe ſtones of which the hills are here compoſed. I have likewiſe ſpoken of the maſſes of baſaltes between *Hadie* and *Kachma*, from the upper parts of which pentagonal fragments are from time to time detached, and darted down into the vallies.

Beſide calcareous, vitrifiable, and ſand-ſtones, we ſaw alſo a ferruginous ſpar, mixed with brown or white ſelenite, almoſt tranſparent. We found likewiſe, in the neighbourhood of Loheya, a blueiſh gypſum, a grey ſchiſtus, and ſpheric marcaſſites, in beds of grit-ſtone; from which ſtones are hewn for building. Arabia affords, however, ſtones of greater value. The onyx is common in Yemen; and we ſaw even quantities of theſe ſtones on the road between *Taæs* and *Mount Sumara*. In a hill near the town of *Damar* is found the ſtone *Ayek Jemani*, which is in the higheſt eſtimation among the Arabians. It is of a dark red, or rather a light-brown colour, and ſeems to be a

ſort

ſort of carnelian. The Arabians ſet it in rings or bracelets, and aſcribe to it the virtue of ſtopping the bleeding of wounds when inſtantly applied. Among the *ſtones of Mokha*, which are, properly ſpeaking, Indian carnelians, brought from Surat to Arabia and Europe, pieces are often found which bear a perfect reſemblance to this *Ayek Jemani*.

I could learn nothing of the precious ſtones, properly ſo called, which are ſuppoſed to be found in Arabia. It does not ſeem even probable that emeralds were ever found here. The hill which has been denominated the hill of emeralds is in Egypt, on the oppoſite ſide of the Arabic Gulph, and forms a part of that large chain of mountains which are compoſed chiefly of granite.

We ſaw two little hills, conſiſting almoſt entirely of foſſile ſalt; one near *Loheya*, and the other in the neighbourhood of Hodeida. Thoſe maſſes of ſalt are piled up in large tranſparent ſtrata, and incloſed in a cruſt of calcareous ſtone. The Arabians formerly dug up this ſalt, but the galleries of the mines have ſunk down, and it is now neglected. We were told, however, that foreign veſſels ſometimes come to lade with this ſalt, from the hill near the iſle of *Kameran*, in the neighbourhood of Hodeida.

Arabia

Arabia does not appear to be rich in metals. The old Greek and Latin writers go even ſo far as to aſſert that it is abſolutely deſtitute of iron. This is not true; for grains of iron are to be ſeen among the ſands which are waſhed down by the rains. Magnets are commonly to be met with in the province of *Kuſma;* and at *Saade* are iron-mines, which are wrought at preſent. It muſt, however, be confeſſed that the iron of Yemen is coarſe and brittle; diſadvantages in it which cannot be remedied. Beſides, the ſcarcity of wood makes this iron dearer than that which is brought from diſtant countries. For this reaſon, iron is a commodity which ſtrangers can always diſpoſe of to advantage in the ports of the Red Sea.

In Oman are many very rich lead mines. As this metal is more eaſily fuſible, the inhabitants of this province export great plenty of it. This trade is carried on from the harbour of *Maſkat.*

As the ancients honoured one part of Arabia with the title of Happy, it ſhould ſeem that they muſt have aſcribed to it all poſſible advantages. The Greeks and Latins accordingly make ample mention of the immenſe quantity of gold which this country produced. In remote times poſſibly, when the Arabians were the factors of the trade to India, much of this precious metal might paſs through Arabia into Europe; but that

that gold was probably the produce of the mines of India. At prefent, at leaft, there is no gold-mine in Arabia. The rivulets bring down no grains of this metal from the hills; nor does the fand fhew any marks of fo rich an intermixture. A philofopher of Loheya ftrove to perfuade us, that he himfelf, and no body elfe, was acquainted with fome mines in the country; but he was a babbler to whofe ftories we could not give the flighteft credit.

All the gold now circulating in Arabia is from Abyffinia or Europe, and is received in payment either for coffee, or for India goods, which are fold at Jidda or Mokha. The Imam of Sana, when he wifhed, fome time fince, to ftrike a little gold coin, was obliged to melt down foreign money for the purpofe. The gold which paffes from Europe into Arabia, confifts almoft altogether of Venetian fequins. On this account fome Arabians afked, if the Venetians were the only nation in Europe who had gold mines. Others fancied that the Venetians were in poffeffion of the philofopher's ftone.

Thefe prejudices and popular rumours ferve to keep up the old partiality of the Arabians for the purfuit of the art of tranfmuting other fubftances into gold. An Arabian no fooner meets with any obfcure book upon this fubject, by fome pretended adept, than he fets himfelf to

chemical

chemical proceſſes, which he purſues as far as the circumſtances of his country will permit. I have already given the ſtory of two alchemiſts of Beit el Fakih who had ruined themſelves by reſearches into the art of making gold. This taſte is very general in Arabia; moſt of thoſe alchemical enthuſiaſts think themſelves ſure of ſucceſs, if they could but find out the herb which gilds the teeth, and gives a yellow colour to the fleſh of the ſheep that eat it. Even the oil of this plant muſt be of a golden colour. It is called *Haſchiſchet ed dab*. I was aſſured that it is common in the vales of Mount Libanus, and is alſo to be found on the high hills of Yemen.

SECT.

SECTION XXX.

VOYAGE FROM MOKHA TO BOMBAY.

CHAP. I.

Departure from Mokha.

THE veſſel belonging to Mr Scott, with whom we were to take our paſſage for Bombay, having been detained for a conſiderable time at Mokha, we could not leave the city till 23d of Auguſt 1763. Although Meſſrs Cramer and Baurenfeind were at that time very ill, they, however, determined not to loſe the opportunity of leaving Arabia. As to myſelf, my health was ſo far re-eſtabliſhed, that I could ſafely venture upon the voyage to India.

The famous ſtreight of Babel-Mandel, where the Arabian Gulph joins the ocean, and where we arrived on the ſecond day of our voyage, may be about ten German miles in breadth. It

is interſperſed with ſmall iſles, of which that neareſt Africa is called *Perim*, and forms with the African continent a channel, through which ſhips uſually paſs, notwithſtanding the rapid current which prevails in it. In the ſea, between Arabia and India, there is generally a rapid current driving to the eaſt, with ſo much violence, that it is impoſſible to reckon the rate at which a ſhip runs in paſſing here. In this ſea we met likewiſe with north winds ſo cold that we were obliged to put on warmer clothes.

In this firſt part of our voyage, Mr Cramer's health ſeemed to recover daily; but Mr Baurenfeind grew worſe and worſe. He ſunk into a a deep lethargy, and died on the 29th of Auguſt. The deſigns of this artiſt, of which I have publiſhed a part, ſufficiently beſpeak his praiſe.

Next day after Mr Baurenfeind, died alſo our ſervant, *Berggreen*, a Swede, who had made ſeveral campaigns in the ſervice of a Colonel of Huſſars. This man, who was naturally robuſt, and had been inured to fatigue, had at firſt laughed at the idea of the hardſhips of a voyage to Arabia; but he ſunk under them at laſt, as well as Mr Cramer, as I ſhall hereafter relate.

This melancholy fate of my fellow-travellers leads me to recollect the ſimilar end of two learned travellers into the eaſt, which deſerves

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to be made known. The one was Mr Donati, who was at the head of a ſociety of learned Italians, ſent by the King of Sardinia to travel in Aſia. Soon after their arrival in Egypt, this ſociety quarrelled among themſelves. Mr Donati's companions returned to Italy, and he proceeded alone on the journey, attended only by a young interpreter from Kahira, and an Italian ſervant. He went by Damaſcus to Baſra, in order to find an opportunity of paſſing on to India. But, being naturally impatient, and weary of waiting for an European veſſel, he embarked on board a ſmall open ſkiff, in which he purpoſed to proceed to Mangalore, on the coaſt of Malabar. The fatigue was too much for him; and he died on board this veſſel, three days before it reached India. Before his death, he gave money to his ſervants to carry them home; but this the Italian loſing all at play, in deſpair, turned Muſſulman at Maſkat.

Mr Donati was well qualified to make the moſt of ſuch a journey as that he had undertaken. His knowledge was very extenſive; and he poſſeſſed all the requiſite firmneſs and activity of ſpirit. He was farther poſſeſſed of a ſtill more neceſſary quality, courage, which danger could not ſubdue, and of which he gave frequent proofs in Egypt, when attacked by the

Arabians,

Arabians, who, at laſt, learned to reſpect his intrepidity.

This philoſopher had taken, although in vain, all poſſible precautions to make his papers and the curioſities which he had collected in Egypt and Syria reach the Sardinian Court. He had intruſted to the Arabs with whom he ſailed all his effects, begging them, before his death, to convey the whole to the viceroy of Goa, who would not fail to forward them to the Court of Turin. I met with one of thoſe men in India, who told me that they had faithfully diſcharged their commiſſion, and that the whole of Mr Donati's effects were in the hands of the Portugueſe viceroy. In 1772, however, nothing had been obtained from him; and I know not if any part of the deceaſed traveller's effects has been yet received in Italy. It was in 1763 that the Arabs, on board whoſe veſſel Mr Donati died, were on the coaſt of Malabar.

The other learned traveller to whom I above alluded, was a French phyſician named *Simon*, well ſkilled in natural hiſtory, and a conſiderable proficient in aſtronomy. He arrived long before us in Syria, and was well received by his countrymen at Aleppo. Not finding leiſure enough while he was among thoſe Europeans, to proſecute his reſearches, he went to Diarbekir, in the hope of being there left at liberty for

his inquiries. In that city he lodged with the capuchins, the only Europeans in the place; but, difgufted by the mummeries and ridiculous obfervances of thofe monks, he, in a fit of defpair, refolved to become Muffulman.

Although the Turks make much of an European phyfician, Mr Simon faw himfelf neglected as foon as he had made profeffion of Mahometifm; juft as if he had loft his fkill in his profeffion, with the change of his religion. Becoming weary of Diarbekir, he retired to Bagdad, and there lived by the fale of drugs, and the practice of medicine. Still retaining, however, his tafte for natural hiftory, he continued to botanize in the adjacent country with great activity. A Perfian khan in the neighbourhood, whom he had refufed to vifit, had him carried off, when he was out upon one of his botanical excurfions, and compelled him by the baftinadoe to prefcribe for him. Mr Simon not fucceeding in the cure of the khan, was again baftinadoed, and imprifoned. The fucceffor of the deceafed khan being likewife fick, and learning that the prifoner was an European phyfician, took him out from confinement, entrufted his health to his care, and was fortunately cured by Mr Simon's fkill. But this fuccefs proved only a fource of new misfortunes to the ill-fated philofopher. His new mafter refufed him permiffion

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to return to Bagdad, and carried him with him, in all his campaigns, in the late civil war in Persia. In one of those expeditions, an enemy surprised the khan, and Mr Simon was slain on that occasion, with his master, and their whole party.

The passage between Arabia and India was formerly thought very dangerous. Ships were carried on by so rapid a current, that they could neither keep their reckoning, nor distinguish the coast during the rainy season: Several were consequently lost on the low coasts of Malabar. These misfortunes have ceased to take place, since an observation was made, which has been thought new, although Arrian speaks of it as being known to the ancients, in the Indian ocean, at a certain distance from land, a great many water serpents, from 12 to 13 inches in length, are to be seen rising above the surface of the water. When these serpents are seen, they are an indication that the coast is exactly two degrees distant.

We saw some of these serpents, for the first time, on the evening of the 9th of September; on the 11th we landed in the harbour of Bombay; and on the 13th entered the city.

CHAP.

CHAP. II.

Of the Isle and the City of Bombay.

THE isle of Bombay is two German miles in length, by rather more than half a mile in breadth. A narrow channel divides it from another small isle of little value, called by the English *Old Woman's Island.* Bombay produces nothing but cocoa's and rice; and on the shore a considerable quantity of salt is collected. The inhabitants are obliged to bring their provisions from the continent, or from *Salset*, a large and fertile island not far from Bombay, and belonging to the Marattas. Since I left India, the English have made an attempt upon Salset, which is indeed very much in their power, and the public papers say that they have been successful. I know not whether they may be able to maintain themselves in it against the Marattas, whose armies are very numerous.

The sea-breezes, and the frequent rains, cool the atmosphere, and render the climate of this island temperate. Its air was formerly unhealthy and dangerous, but has become pure since the English drained the marshes, in the city and its environs. Still, however, many Europeans die suddenly

fuddenly here; but they are new-comers, who fhorten their days by a mode of life unfuitable to the climate; eating great quantities of beef and pork, which the Indian Legiflator had wifely forbidden, and drinking copioufly of the ftrong wines of Portugal in the hotteft feafon. They likewife perfift obftinately in wearing the European drefs, which by its ligatures impedes the free circulation of the blood, and by confining the limbs, renders the heat more intolerable. The Orientals again live to a great age, and are little fubject to difeafes, becaufe they keep the body at eafe in wide flowing robes, abftain from animal food and ftrong liquors, and eat their principal meal in the evening after funfet.

The city of Bombay, fituate in the northern part of the ifland, is a quarter of a German mile in length; but narrow. It is defended by an indifferent citadel towards the fea, and at the middle of the city. On the land fide, its fortifications are very good. During the war the Eaft India Company expended no lefs than 900,000 French livres a-year, in the conftruction of new works for its defence; and, although thefe works are no longer carried on with the fame activity, yet the fortifications of Bombay are ftill continued, fo that it muft be in a fhort time the moft confiderable fortrefs in India. Befide the town, there

there are in the iſland ſome ſmall forts ſufficient to protect it from any irruption of the Indians.

In this city are ſeveral handſome buildings; among which are the Director's palace, and a large and elegant church near it. The houſes are not flat roofed here, as through the reſt of the eaſt, but are covered with tiles in the European faſhion. The Engliſh have glaſs windows. The other inhabitants of the iſland have their windows of ſmall pieces of tranſparent ſhells framed in wood, which renders the apartments very dark. In the eaſt it is the faſhion to live during the dry ſeaſon in chambers open on one ſide. The houſes of Bombay are in general neither ſplendid nor commodious in any great degree.

The harbour is ſpacious, and ſheltered from all winds. A valuable work, which has been conſtructed at the Company's expence, is, two baſons, hewn out in the rock, in which two ſhips may be at once careened. A third is now preparing. This work, which has been very expenſive, likewiſe brings in a conſiderable annual return. Strangers pay very dear for liberty to careen in theſe baſons. While I was there I ſaw a ſhip of war belonging to the Imam of Sana, which he had ſent to Bombay ſolely on purpoſe that it might be refitted.

CHAP.

CHAP. III.

Of the Inhabitants of Bombay.

THE toleration which the Engliſh grant to all religions has rendered this iſland very populous. During theſe hundred years, for which it has been in the poſſeſſion of the Company, the number of its inhabitants has greatly increaſed; ſo that they are now reckoned at 140,000 ſouls, although within theſe twenty years they did not amount to 70,000.

Of theſe the Europeans are naturally the leaſt numerous claſs; and this the rather as they do not marry, and their numbers conſequently do not multiply. The other inhabitants are Portugueſe, or Indian Catholics; *Hindoos*, the original poſſeſſors of the country; *Perſians* from *Kerman;* Mahometans of different ſects; and in the laſt place ſome Oriental Chriſtians. My journey to Surat will afford me occaſion to ſpeak more at length of the Hindoos and Perſians, who chiefly inhabit the invirons of this city; adding the obſervations I alſo made on theſe people at Surat.

The Engliſh, as I have mentioned, have an handſome church at Bombay, but only one Engliſh

glifh clergyman to perform the fervices of religion in it; and, if he fhould die, the congregation would be abfolutely deprived of a paftor; for the Company have no chaplains in their fhips, and entertain no clergy in their fettlements on the coaft. Wherefore, when a child is to be baptized, which is not often, as the Englifh rarely marry in India, a Danifh miffionary is fent for, to adminifter the facrament of baptifm.

The Catholics, a fcanty remainder of the Portuguefe, and a great number of Indians, their converts, are much more numerous than the Proteftants. They have abundance of priefts, as well Europeans as Indians, who attend their ftudies at Goa. To fuperintend this herd, the Pope named fome years ago a bifhop of Bombay, but the governor of the ifland fent him away, declaring that they needed not Catholic priefts of fo high a rank. The Catholic churches are decent buildings, and are fumptuoufly ornamented within. The Jews had once a college and a church in the middle of this ifland. Their college is at prefent the country-houfe of the Englifh governour. And the old church has been converted into a fuite of affembly-rooms.

All religions, as I have already remarked, are here indulged in the free exercife of their public worfhip, not only in their churches, but openly,

in feſtivals and proceſſions, and none takes offence at another. Yet Government allows not the Catholic prieſts to give a looſe to their zeal for making proſelytes. When any perſon chooſes to become Catholic, the reaſons muſt be laid before Government, and if they are judged valid, he is then allowed to profeſs his converſion. The prieſts complain of the difficulty of obtaining this permiſſion. They, however, have conſiderable ſucceſs in converſion among the ſlaves, who, being ſtruck with the pomp of the Romiſh worſhip, and proud of wearing the image of a ſaint upon their breaſts, chooſe rather to frequent the Catholic churches than any others, and perſuade their countrymen, as they ſucceſſively arrive, to follow their example. I had purchaſed a young Catholic negro at Bombay, who was alſo born of Chriſtian parents, and intended to bring him with me into Europe; but, fearing afterwards that the Muſſulmans in Perſia and Turkey might give me trouble, and pretend that I was carrying away a Mahometan boy in order to make him a Chriſtian, I gave him away before my departure from India.

 CHAP.

CHAP. IV.

Of the Government and Power of the English on the Coast of Malabar.

THE English East India Company govern their settlements in a mode of administration different from that of the Portuguese and Dutch. These last nations intrust the disposal of all places to the power of a single governor; the Portuguese to the viceroy of Goa; the Dutch to the governor-general of Batavia. The conquests of the English are, on the contrary, all divided into four independent governments, each of which receives its orders immediately from the Court of Directors at London. The seats of these four governments are, *Bombay* for the coast of *Malabar*, *Madras* for the *Coromandel* coast, *Calcutta* for *Bengal*, and *Bencoolen* for the island of *Sumatra*.

Although independent of one another, the several English governors are however obliged to lend one another mutual aid in extraordinary exigencies. On a late occasion, news being received at Bombay of an insurrection, the council of Bombay, without waiting for orders from the Court of Directors in London, sent troops and

and artillery to Calcutta. Theſe different eſtabliſhments are all governed in the ſame manner. All proceſſes between ſubjects of the Company are determined by the law of England.

The council or regency of Bombay conſiſt of a governor, with the title of preſident, and twelve counſellors, who are all merchants, except the commander of the troops, who held lately the rank of major. The Company have of late made ſome changes upon this arrangement. The preſident muſt be a military man; the commander of the troops is a brigadier, and has a voice in the council; and the director of the naval affairs has a place among the twelve counſellors who were formerly all merchants. The other ſervants of the Company are factors and writers of different ranks. Theſe riſe from lower to higher places in the order of ſeniority,—even to the very firſt offices, that only excepted of preſident; who is nominated by the Court of Directors in London. The ſervants of the Company are ſometimes transferred from one department to another. *Mr Spencer*, a very intelligent man, who was a counſellor at Bombay when I was there, was ſoon after transferred to the place of firſt preſident at Calcutta.

The preſident of the council of Bombay is obliged to reſide in the iſland; as are alſo thoſe counſellors who hold the offices of treaſurer and

inſpector

inſpector of the Company's ſtores. The other counſellors are ſent out to manage the concerns of the Company's trade in the eſtabliſhments dependent on the government of Bombay. In my time, the directors of the trade at *Surat*, *Tellicherry*, *Anjengo*, and *Baſra*, were members of the council. In three of theſe places, the Company have forts in which they keep up garriſons of ſufficient ſtrength. Since I left that country, the Engliſh have conquered *Baradſch*, a great town, north from Surat, which was ſubject to a Nabob of its own, and was formerly the ſeat of a Dutch factory. A counſellor from Bombay now reſides as director in this city.

Factors are ſent to the inferior ſettlements; ſuch as, in the province of *Scindi*, the great city of *Tatta*, the ſeat of the ſovereign of the country; *Lær Bunder;* and *Schah Bunder*. The Company have likewiſe factors at *Abu Schæhr*, *Cambay*, *Onor*, *Calicut*, and even in the fort of *Victoria*. This fort ſtands on a great river, which holds its courſe through the interior country, even to as great diſtance as *Puna*, the ſeat of the chief of the Mahrattas. The Engliſh acquired this place, with ſome adjacent villages, from the Mahrattas, in exchange for *Geri*, a fortreſs once belonging to the famous *Angria*, of which they had taken poſſeſſion. The Company expected, that, by means of this river, they might extend

their

their trade through the country of the Mahrattas. This project having, however, failed, they avail themſelves of the fort, and purchaſe butcher-meats from the Mahometans in the neighbourhood, as the Hindoos about Bombay will not ſell their cattle for ſlaughter.

It is for the benefit of the Company to ſend its ſervants ſucceſſively to different places, before they are advanced to the firſt employments. Factors thus gain a knowledge of the affairs of all the different ſettlements ſubject to the government of which they are afterwards to be counſellors. The Company, however, allows but very moderate ſalaries to its factors and directors. But they are permitted to trade on their own account in India only from *Delegoa* near the Cape of Good Hope, to China, and northward, as far as Jidda and Baſra. By means of this extenſive trade chiefly, do the directors acquire that wealth which is the aſtoniſhment and envy of their countrymen in Europe.

Theſe advantages for the acquiſition of wealth in trade, are reſerved for the Engliſh excluſively. The Company admit ſtrangers into none but the military department of their ſervice. In it they muſt enter the loweſt rank; but advancement is pretty rapid; for their mode of life cuts off the officers very faſt. At Bombay, I ſaw officers from various nations; chiefly however

Germans

Germans and Swiſs. The troops are well paid; but I could not think the ſervice agreeable; for the writers, who are more directly in the career of advancement, look upon the ſoldier with that contempt which monied men commonly think themſelves entitled to ſhew for perſons who are in their pay.

In the government of which Bombay is the centre, the Company maintain ſeventeen companies of regular troops, conſiſting each of about an hundred and twenty men, with three companies of artillery. The ſoldiers are moſtly Europeans, except ſome *Topaſes*, or Catholic Indians, dreſſed in the European faſhion. At Bombay there is alſo a body of three thouſand *Sepoys*, or Indian ſoldiers, Pagan and Mahometan, who wear their own original dreſs, and are commanded by their own officers. Each company of this corps has an inferior European officer to teach the *Sepoys* their exerciſe; for, when commanded by Europeans, they form good troops. At Surat, the Company have in their pay a ſmall corps of Arabs from the Perſian Gulph, who are in ſuch high reputation in India for their courage, that every Rajah deſires to have ſome of them in his ſervice.

The artillery of Bombay is in very good condition, owing to the care of a Swede, whom the Engliſh ſent out in 1752, and who brought with

with him a company of gunners whom he had raiſed in Germany. Bombay was thus furniſhed with a good number of able workmen, chiefly maſons and carpenters. Thoſe Germans likewiſe engaged many of their countrymen to leave the Dutch, and enter into the Engliſh ſervice.

The whole coaſt from Bombay to Baſra is inhabited by people addicted to piracy, ſuch as the *Malays*, the *Sangeries*, the *Kulis*, the *Arabs*, with other petty nations. It might be eaſy for the Engliſh to exterminate theſe pirates; as they ſhewed in 1765, by poſſeſſing themſelves of the territory of the Malayans; which however they ſoon after ceded to the Indians for a round ſum of money. But it is the Company's intereſt to leave thoſe plunderers to ſcour the ſeas, and hinder other nations from ſailing in the ſame latitudes. The Engliſh are therefore content with protecting their own trade; for which purpoſe they maintain in the government of Bombay eight or ten ſmall ſhips of war, with a number of armed barks. The Indians dare not travel from one port to another, otherwiſe than in caravans, and under the protection of an Engliſh veſſel, for which they are obliged to pay very dear.

The Company find it not neceſſary to pay their court in a particular manner to any nation

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in these latitudes, except the Mahrattas, who are masters of the coast and of the isles about Bombay, and by consequence in some measure masters of the subsistence of this settlement. The marine force of the Mahrattas is not formidable; but they can bring 80,000 cavalry into the field. This residue of the old Indians, retired among the hills, still retain power which renders them formidable to the Moguls. The great Aurengzebe, to keep peace with the Mahrattas, granted them a fourth of the customs paid by several provinces; a revenue which they have found means to enlarge since the rise of the last troubles in Indostan. They ventured to attack the English, in a time of peace, and in 1765 took a man of war pertaining to that nation. The Company, instead of revenging this insult, thought it more prudent to settle the affair amicably. The sovereign of the Mahrattas, who is a Bramin, as are also his principal officers, resides at *Puna*, a great town in the interior country. He farms out his provinces to the Bramins, who again employ under-farmers of their own Cast. According to accounts, the government of this nation is good, although arbitrary. Justice is impartially administered; agriculture and manufactures flourish; and the country is very populous. The Mahrattas, although they thus practise justice among themselves, are, however,

guilty

guilty of great barbarities in their frequent incursions into the neighbouring provinces under the government of Mahometans. They pillage and lay waste all before them in the most cruel manner.

CHAP. V.

Of the Trade of Bombay.

THE permission which the Company's servants enjoy of trading on their own account, appears to many persons to be injurious to the interests of the Company. It must be confessed that this private trade is liable to abuses, and may on certain occasions prove hurtful to that of the Company. Yet, judging upon the whole, I am induced to think it advantageous alike to the masters and to the servants. A liberty of trading on their own account inspires factors with spirit and activity, and affords them means of acquiring fuller imformation concerning various branches of commerce. Thus is the trade in general benefited, and business extended.

A recent instance will shew both the good and the bad side of this account. In the first part of my work, I have mentioned the privilege the English enjoy at Jidda, of paying lower duties than

than any other nation. Since the extenſion of their conqueſts in India, they have engroſſed almoſt the whole trade of the Red Sea; ſo that, few ſhips from other nations now reſorting to Jidda, the cuſtoms of that city have conſiderably declined. The Turks and Arabs, not daring to raiſe thoſe duties, in violation of the tenor of their treaties with the Engliſh, contrived to make the purchaſer of goods imported by ſhips from Bombay pay a ſecond duty. This falling ultimately upon the Engliſh merchant, the Company complained, but could obtain no redreſs. They then threatened to forſake the harbour of Jidda, and to ſend their ſhips ſtraight to Suez. The Turks and Arabs, conſidering the navigation of the Arabian Gulph as the moſt dangerous in the world, paid no attention to thoſe menaces.

At laſt, Mr Holford, an able ſeaman, determined to accompliſh them. To this end, it was neceſſary to obtain the conſent of the regency of Cairo, and aſſurance of good treatment at Suez. Ali Bey, who was then maſter of Egypt, giving himſelf no concern about the intereſts of the Pacha of Jidda, or of the Sherriffe of Mecca, offered the Engliſh the moſt advantageous conditions; hoping to derive great profits from the India trade running in this new channel. Since Mr Holford, in 1773, made a ſucceſsful voyage up the Arabic Gulph, and conducted the firſt

Engliſh

Engliſh ſhip ſtreight to Suez, ſeveral veſſels have every year ſailed from India for this port. In 1776, five of thoſe Engliſh ſhips entered the harbour of Suez. The paſſage has been found ſo ſhort and convenient, that the regency of Bombay now ſend their couriers by the way of Suez to England. In this way, they receive anſwers to their diſpatches within the ſame length of time which was formerly conſumed in the conveyance of their packets to London.

But, this change in the conduct of this trade, is not yet of long ſtanding. By the diminution of the expences of freight which it produced, the Engliſh reduced the prices of India goods ſo conſiderably, through all the Levant, that the Company no longer found ſale for thoſe ſtuffs which they had been accuſtomed to ſend from London to the Levant. They have, therefore, prohibited their factors from trading, on their own account, from India ſtreight to Suez. But, as this trade has been once opened, the Company might ſend their own ſhips to Egypt. The only conſideration to hinder them, is, that of the inſtability of the government of Cairo, and the frequent diſturbances which render Egypt unſafe for the merchant.

All the Engliſh ſhips for India ſail to one of the four principal ſettlements. Thoſe which ſail for Bombay are commonly five months

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in their paſſage. In one inſtance, the voyage is known to have been performed in three months and eighteen days. Few of thoſe ſhips, of which there arrive commonly four in the year, return to Europe immediately after diſcharging their cargoes. They, for the moſt part, make firſt ſome voyage to a different ſettlement, as far often as China, by which they gain conſiderable freights, when the governor favours them ſo far as to grant them his permiſſion. Each of theſe ſhips was formerly to take out 40,000 crowns; but, ſince the Company have acquired ſuch an extent of territory in India, they have no neceſſity to ſend ready money from London to their ſettlements.

The principal article with which the ſhips from India are freighted, is cloth of all ſorts, which is ſold moſtly at Baſra, and in Perſia. The others are cochineal, ivory, iron, copper, guns, arms, &c. The crew of theſe ſhips carry out likewiſe, each man a parcel of goods, on his own account. A great part of the cargoes of theſe ſhips is publicly ſold, ſoon after they are unladen. The Indian merchants gather in to the ſale; and the goods are diſpoſed of by auction, to the higheſt bidder. The remainder are carried to the dependent ſettlements.

The ſhips return to Europe, laden with pepper from Malabar, ſaltpetre from Scindi, and

ſtuffs

ſtuffs from Surat. The crews carry home parcels of perfu es, gum s, and ſpiceries of different ſorts, the produce of India.

CHAP. VI.

Antiquities of the Iſle Elephanta.

THIS ſmall iſle, ſituate near Bombay, belongs to the Mahrattas, and is inhabited by an hundred poor Indian families. Its proper name is *Gali Pouri*. The Europeans call it Elephanta, from the ſtatue of an elephant, formed of black ſtone, which ſtands in this iſland, in the open plain, near the ſhore. This iſland being of ſmall importance, the Mahrattas take no care of it; and the Engliſh are at liberty to viſit it without paſſports, which are requiſite, when they go to the iſle of *Salſet*.

Several travellers mention the iſle of Elephanta, and the Indian temple in it; but this only in a tranſient manner, and without ſeeming to have known all the importance of thoſe remains of remote antiquity. To me the temple appeared ſo remarkable, that I viſited the iſland three different times, in order to draw, and deſcribe its curioſities.

It

It is an hundred and twenty feet long, and the ſame in breadth, without including the meaſurement of the chapels and the adjacent chambers. Its height within is nearly fifteen feet, although the floor has been greatly raiſed by the acceſſion of duſt, and of the ſediment of the water which falls into it in the rainy ſeaſon. The whole of this vaſt ſtructure, ſituate in a hill of conſiderable height, is cut out in the ſolid rock. The pillars ſupporting the roof are alſo parts of the rock which have been left ſtanding by the architect. They are of an uncommon order; but have an agreeable enough effect.

The walls of this temple are ornamented with figures in *bas-relief*, ſo prominent, that they are joined to the rock only by the back. Many of theſe figures are of a coloſſal ſize; being ſome 10, ſome 12, and ſome even 14 feet high. Neither in deſign, nor in execution, indeed, can theſe *bas-reliefs* be compared with the works of the Grecian ſculptors. But they are greatly ſuperior in elegance to the remains of the ancient Egyptian ſculpture. They are alſo finer than the *bas-reliefs* from the ruins of Perſepolis. No doubt, then, but the arts were cultivated by the ancient Indians with better ſucceſs than is commonly ſuppoſed.

Probably theſe figures mark events relative to the mythology and fabulous hiſtory of the Indians,

dians, for they ſeem to be repreſentative of Gods and Heroes. But, to be able to underſtand them, we ſhould know more than we at preſent do of the manners and religion of this ancient nation. The modern Indians are ſo ignorant, that I could obtain from them no information concerning thoſe antiquities. One man, who pretended to explain the character of one of the largeſt ſtatues, aſſured me that it was *Kaun*, one of their ancient fabulous princes, famous for his cruelties committed upon his ſiſter's children. This ſtatue, which is in other reſpects well formed, has eight arms; an emblem of power, which the Indians give to their allegorical figures.

I have given deſigns of theſe allegorical figures, (in the larger works), which will make them better underſtood than dry deſcription can. There are, however, ſome particulars about them, which prove the ſtability of the manners of the Indians, and afford points for the compariſon of ancient with modern cuſtoms. None of theſe figures has a beard; and all of them very ſcanty whiſkers. At preſent, the young Indians wear all whiſkers; and ſuch as are advanced in life leave commonly the whole beard to grow. The lips of theſe figures are always thick; and their ears are lengthened out by large pendents; ornaments which they almoſt all wear. Several

of

them wear a ſmall cord, in the faſhion of a ſcarf; a mode now prevalent among the Bramins.

One woman has but a ſingle breaſt; from which it ſhould ſeem, that the ſtory of the Amazons was not unknown to the old Indians. Several figures, as well maſculine as feminine, have one arm leaning on the head of a male, or a female dwarf; from which it ſhould ſeem that theſe monſters of the human ſpecies have always been an object of luxury and magnificence among the taſteleſs great. Several of theſe figures have hair on the head, which ſeems not to be of its native growth, but is perfectly like a wig; ſo that this covering for the head appears to be of very ancient invention. The female boſom is always perfectly round; from which it ſeems that the Indian faſhion of wearing thin wooden caſes upon the breaſts is alſo very ancient. One woman too appears bearing her child in the ſame attitude which is ſtill in uſe among the Indians, and which forms thoſe children to ſtand firmly upon their feet and legs.

The head-dreſs of theſe female figures is commonly an high-crowned bonnet. I have, however, obſerved alſo a turban. Some are bareheaded, and have their hair at leaſt well combed, if it is not rather a periwig they wear. Several are naked. The dreſs of others is more

nearly

nearly like that of the moderns. Some of the women wear a cap. In many places the handkerchief, ſtill uſed through all India, is obſervable in the hands of the inferior figures.

In ſeveral parts of theſe *bas-reliefs* appears the famous *Cobra de Capello*, a ſort of ſerpent, which the human figures treat with great familiarity. Theſe ſerpents are ſtill very common in the iſle of Elephanta, the inhabitants of which are not afraid of them, but ſay that they are friendly to man, and do no harm, unleſs when intentionally provoked. Certain it is, however, that their bite is mortal.

On each ſide of this temple is a chapel, nine feet high, conſequently lower than the principal building. The walls of theſe chapels are alſo covered with *bas-relief* figures, on a ſmaller ſcale than thoſe upon the walls of the temple. Behind the chapels are three chambers, the walls of which diſplay no ſculptures; their uſes I could not conjecture.

The ſmalleſt of the chapels, having no ſculptured figure, but that of the God *Gonnis*, is ſtill in a ſtate of neat preſervation, which muſt be owing to the cares of the preſent inhabitants, whom I ſaw repair thither to perform their devotions. Before the entrance into this chapel, I found a pile of ſhapeleſs ſtones, newly bedaubed with red paint. I ſhould ſuppoſe that the mo- dern

dern Indians no longer adore their ancient Gods, but have adopted new objects of worſhip, whom they repreſent by ſtones painted red, for want of more artificial ſtatues. In many places through India, indeed, may be ſeen ſimilar piles of red ſtones, which are held in high veneration among a people who have now almoſt entirely loſt all knowledge of the fine arts.

The reſt of the temple being perfectly neglected, is now the haunt of ſerpents and beaſts of prey. One dares not enter it without firſt making ſeveral diſcharges of fire arms, to expel thoſe creatures. Even after uſing this precaution, a Dutchman was once in great danger from ſwarms of waſps of a peculiar ſpecies, which he had rouſed from their neſts with his gun. In the hot ſeaſon, horned cattle reſort to the lower chambers of the temple, to drink of the water which is depoſited there during the rains.

As little is there any hope of obtaining any information from the preſent inhabitants of the iſland, concerning the period when this temple was built. Thoſe good folks relate with ſimplicity, that a number of ſtrangers came one night into the iſland, and reared this edifice before the return of day-light. Men ſeem fond of the marvellous in India, as elſewhere.

On a hill, at a ſmall diſtance, there is ſaid to be another temple. But, to it, there is no open road;

road; and, as the graſs was at that time very tall, my guides would not accompany me thither, for fear of ſerpents and wild animals.

Beſides, this is not the only old temple remaining in India. I have already mentioned thoſe in the iſle of Salſet, three of which ſtanding at *Kanari*, *Poniſer*, and *Monpeſer*, have been deſcribed by M. Anquetil. I have already mentioned, that acceſs into this iſland cannot be obtained without a paſſport from the Mahratta governor at *Tana*, or perhaps from the ſovereign. Such a paſſport I durſt not aſk for the purpoſe of gratifying my curioſity as to the temples; as the Mahrattas had lately ſeized a veſſel, and were not, even then, in a good underſtanding with the Engliſh.

Freyer has deſcribed the temple of *Dunganes*, and *Thevenot* that of *Iloura*, both hewn out in the ſolid rock, like that of Elephanta. Near Fort Victoria is another very large temple, hewn out alſo in ſolid rock, and divided into twenty-five ſeparate chambers. One perfectly like this is to be found in the vicinity of the town of *Teridſchanapalli*.

Theſe monuments of the ancient ſplendour of the Indians deſerve, upon ſeveral accounts, the attention of our men of learning. We go to ſee pyramids nowiſe worthy of compariſon with theſe pagodas. It would require more labour

and

and ſkill to cut out ſuch ſpacious apartments in rocks, and to ornament them with ſuch large and beautiful pieces of ſculpture, than to raiſe thoſe huge piles of ſoft, calcareous ſtones, which the builder found ready at his hand. The pyramids appear to have been reared by the toil of barbarous ſlavery; the temples of India are the works of a magnificent and enlightened people.

The Indians are, beſides, the moſt ancient of the nations whoſe hiſtory is known, and have beſt retained their ancient uſages and opinions. We know that the inhabitants of other countries in the eaſt, the Greeks, and perhaps too the Egyptians, drew the firſt elements of their knowledge from India. It may farther be preſumed, that the examination of Indian antiquities would throw new light on thoſe opinions and modes of worſhip which were by degrees diffuſſed through other parts of the eaſt, and ſpread, at laſt, into Europe. Theſe diſcoveries, again, would throw new light on the antiquities of other nations.

Theſe hopes are the more plauſible, as the Indians have ſtill books which were written in the moſt remote times, and of which the language is at preſent underſtood. The books might explain the monuments; and the monuments again might ſerve as a commentary upon thoſe books, and the hiſtory of the nation.

It

It were to be wiſhed, that ſome enlightened ſcholars would undertake a voyage into India for the purpoſe of inveſtigating its antiquities. But, ſuch an undertaking is more than can be expected from any private perſon, and might be worthy of the patronage of a prince or a nation. The Portuguefe, who were for two centuries maſters of Salſet, muſt have been well acquainted with theſe temples, for they converted that of *Kanari* into a church. But, inſtead of ſeeking to make thoſe monuments known to other nations, they ſought to conceal them, and covered the fineſt of the *bas-reliefs* with plaſter. The Engliſh, although they have been ſettled at Bombay for theſe hundred years now, have ſtill neglected theſe reſearches. It is to be hoped that they will at length think of meriting the gratitude of the public, by bringing thoſe hidden curioſities to light, which lie in the extenſive conqueſts on the continent, now poſſeſſed by that nation.

SEC-

SECTION XXXI.

VOYAGE TO SURAT.

CHAP. I.

Occasion of this Voyage, and Departure from Bombay.

THE reader will recollect that Mr Cramer and I were both sick when we arrived at Bombay in September 1763. Our intention was to return into Europe through Turkey, and to take our passage on board a ship of the Company's which was to sail for Basra the beginning of the next year; but, the state of our health would not allow us to take that opportunity. Mr Cramer, sinking at length under his complaints, died at Bombay, on the 10th of February 1764, in spite of the cares of a skilful English physician.

Being now the sole survivor of all our party, I thought it my duty to attend to my own preservation, and to provide for the safe conveyance of our papers to Europe, as I feared that these would be lost, if I also should die by the way.

Foreseeing

Foreseeing that I should have to undergo the same fatigues in passing through Turkey, which I had already encountered in Arabia, and which the weak state of my health was unfit to bear, I resolved to set out straight for London, by the first ship which should sail for Europe. In the mean time, to gratify my curiosity with a sight of Surat, I took the opportunity of going on board an English ship bound on a voyage to that port.

We sailed from Bombay on the 24th of March 1764, and were obliged to stop at *Mahim*, a small town in the northern part of the isle, where a member of the Council of Bombay constantly resides. An incident which took place at this time may serve as an instance of the military spirit and skill of the Portuguese. Proud of their ancient conquests, they scorn to make peace with any of the Indian nations, all of whom they regard as rebels. Being thus in terms of continual hostility with their neighbours, they dare not sail these seas without an escort. A small fleet of merchant ships bound from Goa to *Diu*, under the protection of two frigates, was seen, one evening, off Bombay. In the night we heard a brisk firing of guns, and imagined, that the Portuguese were engaged with the Mahrattas. But, in the morning, it appeared that their exploits had ended merely in the destruction

destruction of a quantity of bamboos, from 30 to 40 feet high, which the fishermen had set up in a sand bank for the purposes of their fishing. Those valiant Portuguese had taken the bamboos for the masts of an hostile fleet. To crown their glory, the admiral found himself compelled by the governor of Bombay to pay damages to the fishermen.

On the 26th of March we arrived in the road of Surat, at the distance of three German miles from the city. We went on shore at *Domus*, a village distinguished by the residence of some, and by a vast Indian fig-tree, which is held in high veneration. Of this tree (the *Ficus vasta* of Linnæus,) I have already spoken in giving the natural history of Arabia. To the description above given of it, I may here add, that it grows to a great age; the new shoots from the branches of the primary stem continuing to nourish the top of the tree, even after the parent stock is entirely decayed.

At *Domus* we took a *Kakkri*, the carriage common in the country, which is neither more nor less than a covered cart, drawn by two oxen, which are driven by a peasant seated on the pole. I had here an instance of the great dryness of this country, for the movement of our light carriage raised a cloud of dust about us.

I

I never suffered so much from the dust, even in caravans of some hundreds of camels, horses, and mules.

CHAP. II.

Of the City of Surat, and its Environs.

THIS city stands in a large and fertile plain, on the banks of a considerable river, named *Tappi*. On the land side, it is encompassed with two brick walls, which divide it into the inner and the outer town. The citadel stands within the inner, on the shore of the *Tappi*, and is divided by trenches from the town. One may walk round the outer wall in two hours and a half; the space which it incloses is chiefly occupied by gardens, having but a very few houses.

The larger houses are flat-roofed here, as through the rest of the east, with courts before them. The houses of the common people are high-roofed. Although Surat has been long under the dominion of the Mahometan Moguls, yet here is no handsome mosque with towers, as among the Turks and Arabians. The squares of this city are large, and the streets spacious, but not paved; so that the dust is insufferable. Each street has gates of its own, with which it is

is ſhut up in times of turbulence; and theſe are as frequent here as at Cairo.

At Surat proviſions are plenteous and cheap; the air, too, is wholeſome, notwithſtanding the warmth of the climate. I here obſerved Farenheit's thermometer at 98° in the month of March, while the wind blew from the north. In the month of May the thermometer ſtood at 93° degrees at Bombay, which lies two degrees farther to the ſouth.

One thing unfavourable for Surat, is, that ſhips cannot enter the harbour, becauſe the *Tappi* is full of ſand-banks. This river is too low in the dry ſeaſon; and in the rains ſwells too ſuddenly, to ſuch a height as to overflow all the neighbourhood. Were the river confined by dikes, the ſtream which, during the rains, often riſes eight and twenty feet above its ordinary level, would carry away all the ſand, and thus clearing the channel, would afford ſhips acceſs to the very walls. But, the deſpotic governments of Aſia neglect every thing that might contribute to the general good of their ſubjects.

General toleration and entire liberty are enjoyed in this city by all religious profeſſions; and its inhabitants are accordingly very numerous. The Europeans reſiding here eſtimate the population of the city at a million of ſouls.

But

But this calculation is evidently above the truth, —by two thirds, I have reafon to believe.

One thing fingular in Surat is, that here is no hofpital for human beings, but an extenfive eftablifhment of this nature for fick or maimed animals. When the Europeans turn out an old horfe, or any other domeftic animal, to perifh as ufelefs, the Indians voluntarily affume the care of it, and place it in this houfe, which is full of of infirm, decrepid cows, fheep, rabbits, hens, pigeons, &c. I faw in it a great tortoife, which was blind and helplefs, and, as I was told, 125 years of age. The charitable Indians keep a phyfician of purpofe for thefe animals.

The environs of Surat are not without gardens, which are the property either of Europeans, or of natives of the country. The fineft of thofe belonging to Europeans is the property of the Dutch Eaft India Company. Its afpect is rich and charming.

To get an idea of the character of an Indian garden, I went to fee one which was formed by a late Nabob, at the expence of 500,000 rupees. This garden is of confiderable extent, but has not the leaft appearance of regularity in the defign, and has in it nothing in the fafhion of our gardens, but a few ponds and fountains: the reft is a confufed medley of buildings and fmall orchards. Among the buildings is one of great dimenfions,

dimenſions, having baths and ſaloons, and ornamented with the magnificence of India, which bears no reſemblance to ours. The other buildings are *harams* for the Nabob's wives, entirely ſeparate from each other, ſo that each lady can hold her little court apart. Every haram has ſome one good apartment; but all the reſt of it conſiſts of very narrow chambers for the ſlaves. What ſtruck me particularly in this garden, was the paſſage from one ſuite of rooms to another, by paths ſo narrow, ſo winding, and ſo blocked up by doors, as to afford a ſtrong inſtance of the diſtruſt with which the unfortunate great in deſpotic countries regard all about them; ſo that they are never free from anxiety, and are obliged to ſtand continually on their guard againſt ſurpriſe.

I ſhould have wiſhed to draw a plan of Surat. But I ſoon found that the Europeans in India would not leave me ſo much at liberty, in this reſpect, as the Turks and Arabians had done. The climate of hot countries, and the nature of the government of ſettlements ſo diſtant from the mother country, ſeem to alter the national character of the people of Europe. The Engliſh governor of Surat would not allow a Frenchman to live in a high apartment from which he had a view of the citadel. At Mokha, I was told of an Arabian merchant who had languiſh-

ed ſome years in the priſons of Batavia, for having had the curioſity to meaſure the dimenſions of a cannon.

CHAP. III.

Of the Inhabitants of Surat, and ſome Peculiar Cuſtoms.

A GREAT commercial city muſt be peopled by men of different nations. The principal inhabitants of Surat are Mahometans, and moſtly ſtrangers, although employed in the ſervice of the government. They are equally zealous in the obſervance of their law as the Turks and Arabians. Although of the ſect of the Sunnites, they tolerate the Shiites, and even permit them to celebrate the feſtival of *Haſſein*. They make no ſcruple of drinking wine publicly, or of lending money upon intereſt.

All people of diſtinction in Surat, and through the reſt of India, ſpeak and write the Perſian language. Hence has this language been received at the courts, and the knowledge of it is very uſeful for the diſpatch of buſineſs. In trade, corrupt Portugueſe is the language uſed; and this is in India what the Lingua Franca is in the Levant.

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The Muſſulmans of Surat bring about them a great many *Fakirs* of their own religion, who are the moſt inſolent beggars in the world. Thoſe Fakirs will often ſit down before a houſe, and continue there till the owner pay the ſum they aſk, or make a compoſition with them. As the police interferes not to check theſe inſolent mendicants, people muſt be content with getting quit of them at any price.

At Surat, I had occaſion to witneſs the Muſſulman proceſſion at the feſtival of Bairam. The counſellor from Bombay, who reſides in the citadel of Surat, and repreſents a Nabob, is obliged to announce this ceremony by a diſcharge of cannons, and to aſſiſt at it in perſon. It is a ſtrange ſight, to ſee an Engliſh merchant in the European dreſs, attended by a party of Britiſh ſoldiers, and with the train of an Indian prince, conduct and regulate a religious feſtival of the Mahometans. The Engliſh director made the Indians ſenſible of his importance upon this occaſion, by refuſing to diſcharge his cannons in the night; a favour requeſted of him by the Nabob of the city, in order to give the people timely warning of the approach of the feſtival.

In this proceſſion there was nothing remarkable, except the numbers of *kakkris*, *palanquins*, and horſes, a few cannons, a great deal of martial muſic, and the Nabob's ſoldiers. The governor

vernor rode upon an elephant, on the back of which he ſat on a ſort of throne, raiſed upon four pillars. This elephant was, like moſt of the horſes and oxen which drew the *kakkris*, painted red.

Kakkris,* the carriages moſt common through India, are of a very ſimple conſtruction, run upon two wheels, and are drawn by oxen: the driver ſits on a large pole, conſiſting of ſeveral bamboos. It is not in any ornaments about theſe vehicles, but in the cattle which draw them, that the object of pride and expence to the Indian lies; a pair of white oxen for one of theſe carriages will coſt 600 rupees. Theſe oxen have the points of their horns ornamented with ſilver; their pace is quick, but leſs ſo than that of horſes.

The citizens of Surat diſplay their magnificence likewiſe in their palanquins. A palanquin is known to be a ſort of couch ſuſpended from a bamboo, and borne by four men. The traveller reclines in this vehicle, and is ſhaded from the ſun by a curtain. A palanquin, completely ornamented with ſilver, covered with rich ſtuffs, and ſuſpended upon a handſome bamboo, properly bent, will coſt above 200 pounds Sterling. The bamboo only of the governor of Bombay's palanquin, excluſive of the other ornaments, coſt 125

pounds

pounds Sterling. The bearers of the palanquins are Indian ſervants, who wear no clothes, except a ſmall linen cloth about their loins, with cloſe flat bonnets on their heads, as liveries, and are commonly employed in keeping the rooms clean within the houſes. The European ladies are at firſt ſhocked at the indecency of being carried by naked men, but ſoon learn to accuſtom themſelves to it. The palanquins of the Mahometan ladies are incommodious wooden boxes, entirely cloſe, and fixed upon a ſtraight pole.

The Hindoos, the aboriginal inhabitants of the country, of whom I ſhall ſoon ſpeak more at length, compoſe the moſt conſiderable part of the population of Surat. They are almoſt all of the caſt of the Banians; and hence their ſkill and dexterity in matters of calculation and economy often raiſe them to places of conſiderable truſt, in the collection of the taxes and cuſtoms for the Mahometans. Theſe Banians, being born to trade, have engroſſed the commerce of India to ſuch a degree, that all foreign nations are obliged to employ them as brokers; in which employment they give better ſatisfaction than the Jews in Turkey. Europeans have never found reaſon to repent the intruſting even of their whole fortune to the Banians, who continue to give aſtoniſhing proofs of their probity

and

and fidelity. Some of them are very rich; but they live all in a ſtyle of moderate ſimplicity, wearing for dreſs only a plain robe of white cotton.

At Surat are numbers of *Perſees* or Perſians, who are ſkilful merchants, induſtrious artiſans, and good ſervants. In the ſame city are alſo Armenians, Georgians, and Jews; but of none of theſe any conſiderable number. The Indian Catholics, commonly called Portugueſe, from their ſpeaking the India dialect of the Portugueſe language, are numerous here. At Surat, the day is reckoned from ſunſet to ſunſet, and is divided, not into 24 hours, but into 60 *garris*. Here are no clocks; the progreſs of the day is meaſured by different means. In a conſpicuous ſituation, a man ſtands to put a cup of copper, pierced with a hole in the bottom, from time to time under water; every time the cup ſinks, a *garri* is counted, and the man announces its lapſe by ſtriking the number which it makes upon a plate of metal that ſounds like a clock. Each *garri* conſiſts of 24 of our minutes. In the houſes of the great, too, where clocks and watches are not wanting, this old faſhion of meaſuring time is ſtill kept up.

CHAP. IV.

Of the Government of Surat, and the Revolutions it has undergone.

Surat, and the great diſtrict of which it is the capital, belonged for a long time to the great Mogul, who, to keep ſo diſtant a province the more effectually in obedience, put it under the government of two Nabobs independent on one another. The one reſided in the city, and was properly the governor of the province. The other had the command of the citadel, and enjoyed the title of admiral, with a ſmall revenue appropriated to the maintenance of a ſmall fleet for the defence of the coaſt againſt pirates.

After Shah Nadir's expedition into Indoſtan, the diſtant Nabobs of this vaſt empire aimed all at independence, and left the Mogul nothing but a ſhadow of authority, aſking him only for form's ſake to confirm them in their places. *Teg Beg Khan*, Nabob of Surat, a rich and powerful man, followed this example, and procured his brother to be declared Nabob of the citadel. The two brothers then looked upon the whole province as their patrimony, and acquired immenſe wealth.

Teg

Teg Beg Khan dying in 1746, without children, left his fortune to his relations, by which ſeveral of them were raiſed to a condition which enabled them to aſpire to the government of the city. His brother died on the following year; and his widow, a woman extremely rich and ambitious, ſtrove to make her ſon-in-law Nabob at once of the town and of the citadel.

The conteſt of the different competitors for the ſupreme authority produced a civil war in the town of Surat, like that which ariſes from time to time among the Begs of Cairo, and of which we in Europe can form no idea. Each of the rivals raiſed as many troops as he poſſibly could; with theſe he cantoned and intrenched himſelf in his houſes and gardens, and from time to time endeavoured to ſurprize or drive away his opponents. During theſe hoſtile operations, which were not attended with great ſlaughter, the inhabitants were content with ſhutting the gates neareſt to the ſcene of action, and continued to go about their ordinary affairs, without fear of being pillaged. Nay, they were ſure of receiving compenſation whenever any caſual injury was done to any perſon through means of the diſturbances. Hence trade ſuffered no interruption.

Some of the rival candidates imprudently called in the Mahrattas; and they, without doing any

any thing for any party, made the victors pay for their affiftance, although they had apparently favoured the vanquifhed. Since that time, the Mahrattas have enjoyed a third part of the amount of the cuftoms of Surat; and one of their officers conftantly attends to receive this tribute.

The Englifh and Dutch had always kept their factories in a ftate of defence, and on the occafion of the difturbances, they increafed their military preparations. The nobles of the country then had recourfe to thofe powerful traders. Each of the two European nations took part with one of the competitors, furnifhed him with ammunition, intrenched themfelves in their factories, and fought againft each other, although not openly at war. The Nabob, protected by the Englifh, was at laft expelled from the city. But, in 1758, he returned; and his mother-in-law, the rich widow above-mentioned, made fo good an ufe of her treafures, that the Nabob for whom he had been expelled was obliged to yield to him the government of the city.

When the Englifh faw the city in the hands of their creature, they began to think ferioufly of gaining poffeffion of the citadel. The council of Bombay, in 1759, fent Mr Spencer, one of their number, a man of abilities, and beloved by the Indians, to Surat, with a confiderable force.

force. The Nabob opened the gates of the city to the Englifh, and allowed them to lay fiege to the citadel undifturbed. It was taken in a few days. To avoid giving offence to the Indians, the Englifh declared, that they made the conqueft in the name of the great Mogul, and waved his flag from the walls of the citadel.

This expedition thus accomplifhed, Mr Spencer fent a long reprefentation to the Court of Delhi, in which he ftated the reafons which had induced the merchants of Surat to put themfelves under the protection of the Englifh, and to expel the ufurper Nabob from the citadel. He afferted that thofe petty tyrants had fuffered the fleet neceffary for the protection of trade to fall into a ftate of decay, and that none but the Englifh could reftore it. He offered, at the fame time, that if the Mogul would grant to the Company the poft of Admiral, with the revenues annexed to it, they would maintain a fleet which fhould give full fecurity to trade. Thefe facts were attefted, and the propofals feconded by the principal inhabitants of Surat, who figned the memorial. The great Mogul, who in his prefent weaknefs durft not fend a governor to the province, but confidered it as loft, readily granted the Company's requeft; and a member of the council of Bombay now difcharges the office of Nabob and Admiral at Surat. Upon

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this title, the Company enjoy a third of the revenue from the cuftoms of this city, with other funds of income ftill more confiderable; which enables them to keep on foot a body of troops, with fome fmall fhips of war.

The Englifh are, at prefent, the actual fovereigns of Surat. They keep the Nabob of the city in a ftate of abfolute dependence; allowing him only an income on which he may live fuitably to his dignity. The Indians are in part content with their new mafters. The merchants are no longer in danger of the avaritious extortions of the Nabobs; yet they complain of the felfifh fpirit of thofe mafters. The Indians dare not fail without a paffport from the admiral. When the Englifh wifh to fend goods to any port, the Indians are denied paffports to that port till the feafon of the monfoon is over; whereas the Englifh are favoured, fo that they have all the time neceffary to pre-occupy the market. Of this I have feen inftances; which, if frequently repeated, muft undoubtedly ruin the trade of the natives.

CHAP.

CHAP. V.

Trade of Surat.

THE great trade carried on at Surat renders this city the ſtore-houſe of the moſt precious productions of Indoſtan. Hither is brought from the interior parts of the empire an immenſe quantity of goods, which the merchants carry in their ſhips to the Arabic Gulph, the Perſian Gulph, the coaſt of Malabar, the coaſt of Coromandel, and even to China. The provinces near this city are full of manufactures of all ſorts.

Ship-building is a branch of the buſineſs carried on here. In this art, indeed, the Indians are ſervile imitators of the Europeans, but they have in great plenty, and at a low price, that excellent wood called *Tæk*, which is not liable to be attacked by worms, and is ſo laſting, that at Surat there are to be ſeen ſhips 90 years old which are ſtill in a condition to ſail the ſea.

Of foreign nations, the Dutch have next after the Engliſh, the moſt conſiderable eſtabliſhment at Surat. They have here a director, ſeveral merchants, a number of writers and ſervants, and a few ſoldiers. Their trade has, however,

however, declined, till it has become trifling. The affairs of this nation in India ſeem to be rather in diſorder, ſince the Engliſh obtained poſſeſſion of the citadel. The Nabob of the city has obliged the Dutch to pay him 90,000 rupees, and ſend away the cannons of their factory.

The affairs of the French are yet in a worſe ſtate. Since the loſs of Pondicherry, their director has been ſo neglected, that he can hardly find credit for the means of a ſcanty ſubſiſtence. This nation are here in no eſtimation, but what is paid to their capuchin friars, who are generally beloved and reſpected at Surat. Theſe good regular clergy have done eſſential ſervice to the public, by keeping a regiſter of all events that have happened in Indoſtan, from 1676 to the preſent time.

Such nearly is alſo the condition of the Portugueſe in India. In my time, they had a Jeſuit of Hamburgh for their director. I have been told, however, that, ſince I left Surat, they have raiſed their trade, by ſending thither a director of their own nation who was born at Goa.

There ſometimes arrive at Surat ſhips belonging to nations who have no permanent eſtabliſhments in that city. A Daniſh veſſel put in here while the citadel was beſieged, and was favoured with the protection of the Engliſh, to whom the captain did good ſervice upon the ac-

caſion.

casion. In consequence of the favour which he thus obtained, he accomplished his business in a manner very much to his advantage. A Swede, who came hither some years after, was less fortunate, although the Nabob had, for the payment of a moderate duty, allowed him freedom of trade. Selling his iron and copper at a lower rate than the English, he soon disposed of his whole cargo advantageously as he thought. But, when he was preparing to depart, the Nabob demanded from him an extraordinary duty of 100,000 rupees, and put him under arrest, till it was paid. The Swede not daring to apply to the English, with whom he suspected his mischance to originate, directed his ship to sail for China, and remained under arrest. At last he compounded with the Nabob, who for 20,000 rupees, set him at liberty. Such treatment must deter other nations from trying their fortune at Surat.

In all appearance, the English must shortly engross the whole trade of this city. Being at once sovereigns and rich merchants, they have every means in their power by which foreign nations can be excluded, or the Indians restrained from this source of opulence.

 CHAP.

CHAP. VI.

Manners of the Hindoos.

THE Hindoos are the primary inhabitants of the vaſt empire of Indoſtan. Having lived among theſe people at Bombay and Surat, I ſhall here bring together ſome obſervations which I made upon the Hindoos in thoſe two cities, and alſo upon the *Perſees*, a ſtranger colony ſettled in this part of India.

This people, perhaps the earlieſt civilized nation in the world, are mild, laborious, and naturally virtuous in their diſpoſitions. All who have opportunities of obſerving the lives of the Hindoos, admire their patience, probity, and benevolence; but they are at the ſame time the moſt unſocial people in the world. By their manners and religious principles, the Hindoos detach themſelves not only from other nations, whom they conſider as impure races; but even the different caſts or tribes of themſelves have little mutual intercourſe. No Hindoo will eat with a ſtranger; nor any Hindoo of a ſuperior caſt with another of a caſt that is inferior. A poor ſervant, if a *Bramin*, would think himſelf diſhonoured

honoured by ſitting down at table with a *Rajaput* or *Banian*, although his maſter.

It is generally known, that the Indians are diſtributed into a number of tribes or caſts. As far as I could learn, there are four principal caſts; the *Bramins*, or prieſts; the *Rajaputs*, or men of the ſword; the *Banians*, or merchants; and that of the artiſans and labourers. Theſe four general caſts are ſubdivided into more than 80 others, each of which has its own ceremonies, and patron deities, as I have been aſſured by ſeveral perſons.

Thoſe permanent diviſions have led ſome travellers into the miſtake that the ſon was always obliged to embrace his father's profeſſion. The ſon may not quit his native caſt, but may chooſe among the employments which are practiſed by that caſt. There are Bramins who hold ſovereign authority; as, for inſtance, the prince of the Mahrattas. Theſe ſame Bramins become magiſtrates under the government of Rajaput princes, and farmers of the revenue under the Mahometans. I have been acquainted with Bramins who were merchants, and with Rajaputs and Banians who were artiſans.

This liberty is the more neceſſary, as it is impoſſible for a Hindoo to be received from an inferior into a ſuperior caſt. I was told of a ſingular inſtance of ſuch a promotion; but even it

I

I will not warrant as true. A Rajaput fovereign defiring to be admitted into the caft of the Bramins, the priefts, after a long refufal, at length granted his requeft, on the condition of his fetting up in the temple the ftatue of a cow, of fuch a fize, that a man might enter it behind, and go out by its mouth. The fovereign, after paffing feveral times through this golden cow, was fuppofed to be regenerated, and received into the caft of the Bramins.

This cuftom hinders ftrangers from being naturalized among the Hindoos, or embracing their religion; and there is no people lefs inclined to make profelytes. But, it is their rigorous obfervation of their ancient laws of feparation which has reduced thefe people to their prefent humiliated ftate. If, at the time of the conqueft, the Hindoos had fuffered the Tartars to incorporate with the vanquifhed nation; the conquerors muft have adopted the manners and the religion of their new fubjects. Their conduct in China gives probability to this idea. But the Hindoos expreffing fo great an averfion for their new mafters, made them prefer Mahometifm, and forced them to bring in from time to time foreign Mahometans, to govern the conquered people. Since that period, the Hindoos have been an abject herd of flaves, fubject to the vexatious oppreffion of a defpot who re-

turns

turns the contempt which they have expreſſed for him.

The power of the Mahometans indeed becomes daily leſs: and there are at preſent ſome Hindoo princes who may reſtore their nation to its ancient ſplendour. The Mahrattas have ſucceſsfully begun a project which has this aſpect. It is the exorbitant power of the Engliſh that at preſent retards the progreſſive improvement of the Hindoos. But, when this coloſſal ſtatue, whoſe feet are of clay, and which has been raiſed by conquering merchants, ſhall be broken in pieces, an event which may fall out ſooner than is ſuppoſed, then ſhall Indoſtan become again a flouriſhing country.

In almoſt all the circumſtances of their mode of life, the Hindoos diſtinguiſh themſelves from the reſt of mankind. Their uſual diet conſiſts of rice, milk, and fruits. The law, however, which forbids them to eat animal food, ſeems to have been rather ſuggeſted by the climate, than by religious conſideration. The Rajaputs eat mutton, as well as the fleſh of ſome other animals; but all the caſts alike reſpect the cow, and abſtain from eating beef. None of the caſts are ſo much ſtraitened in reſpect to food as the Bramins; they deny themſelves the uſe of moſt leguminous vegetables which are eaten by the other Hindoos; nor will they eat of any diſh that

that has not been dreffed by a man of their own caft, or drink water which a Bramin has not drawn. They obferve frequent fafts, infomuch that I was told by a Bramin, that it was almoft impoffible for any perfon to confine himfelf to a ftrict obedience to the precepts of their religion in refpect to regimen.

Thefe priefts alfo impofe upon the people a multiplicity of minute obfervances in their eating, which are all founded on the chimerical notion of the poffibility of contracting pollution by communication in this way. The Hindoos in common are averfe to ufe the fame difh with a ftranger, or with a man of a different caft. They will rather ufe broad leaves for plates, and drink out of the hollow of the hand.

All the parts of the Hindoo drefs differ in form from thofe ufed among the Turks and Arabians. Merchants, however, wear a turban, the cap, and a long robe of white cotton cloth. Their flippers are fitted with metal clafps. The lower people go naked, wearing only a piece of linen round the loins, and a turban on the head. Under rain the peafants put on a hood, which is formed of the leaves of the palm-tree. This cuftom of India has been already mentioned by Herodotus.

The drefs of the ordinary women confifts of a large linen cloth, ftriped red, which they

wrap

wrap about the loins, and another ſtill larger, which they fold round the body and bring over the head. They wear all two wooden caſes upon their breaſts; which hinders the neck from being ever drawn down among the Hindoo as among the Mahometan women. Theſe good Hindoo females are very induſtrious. At Bombay, I ſaw women earn a livelihood by the hardeſt labour, who yet wore rings in their noſe, and in their ears, on their fingers, on their arms, and on their feet. But theſe were ornaments of luxury which deſcend from generation to generation.

The Hindoos ſtill retain the practice of burning their dead. But the European and Mahometan governments prohibit, and the Mahrattas ſeldom allow the living wife to burn herſelf on the funeral pile of her deceaſed huſband. A Bramin told me, that his family had been highly diſtinguiſhed, by his grandmother having, in honour of her virtue, obtained permiſſion to burn herſelf with her huſband.

CHAP.

CHAP. VII.

Of the Religion of the Hindoos.

An European wiſhing to acquire a knowledge of the religion of theſe people, cannot gain much information from the Bramins, who never ſtudy any of our languages. I was acquainted with ſome Banians who ſpoke Engliſh, and from them I received ſome knowledge on this head.

They all unanimouſly aſſured me, that the moſt ſenſible and enlightened Hindoos acknowledged and worſhipped only one Supreme Being. But the Bramins have found out inferior deities, accommodated to the weak conceptions of the people, who could not comprehend abſtract ideas, if they were not repreſented by images. They agreed too, that the Bramins had, for their own purpoſes, clogged, by degrees, the original ſimplicity of their religion, with abſurd fables, and ridiculous pieces of ſuperſtition. I mentioned their paſſionate veneration for the cow, and their various repreſentations of her. As to this, they replied, that in thoſe images they revered only the divine goodneſs, which had given

given man an animal ſo gentle, and of ſuch indiſpenſible utility.

I could learn nothing certain concerning their inferior deities, whom they ſeem to revere rather as ſaints and patrons. A Banian compared their three principal deities, *Brama*, *Viſtnou*, and and *Medeo*, to the Chriſtian Trinity.

The Hindoos believe all in the doctrines of the metempſycoſis, and of the purification of ſouls by their paſſage through ſeveral different bodies. This doctrine is not however the only cauſe of their abſtinence from every thing that has life in it. In hot countries, the fleſh of animals in general, and of the ox in particular, is thought very unwholeſome food. The Rajaputs eat fleſh, and the Mahrattas furniſh the Europeans whom they take priſoners in war, with animal food, without ſcruple. It might be ſuppoſed that the ſingular charity of the Indians for animals takes its origin from this opinion.

The precept of purification with water is rigidly obſerved through all India. At Surat, I ſaw every morning crowds of women and young girls going out to bathe in the Tappi. They gave their clothes to ſome Bramins who ſat on the banks, and, after waſhing, changed their wet clothes for thoſe dry dreſſes, with ſuch dexterity, that not the ſmalleſt part of the body could be ſeen. The Bramins then made a red mark on

on the brow of each, and, after a ſhort prayer, they returned all to town.

This daily ſanctification ſeems to be the chief employment of the Bramins. They are alſo called in, on the occaſion of the birth of a child; they tie round his arm a ſmall cord, which he wears through life as a mark of his extraction. They aſſiſt alſo at nuptials; but only by fixing the hour which is favourable for the contract, not by pronouncing any nuptial benediction.

The Hindoo feſtivals are ſufficiently numerous, and are partly civil, partly religious. They celebrate the return of the new year with illuminations, and rejoicings of all ſorts. The feſtival of the cocoa-nut ſeems to have originated with the moſt remote antiquity. At another feſtival, in commemoration of a certain hero, they bedaub one another with red paint, to repreſent the hero returning from battle, covered over with blood.

They have likewiſe two orders of Fakirs or mendicant pilgrims, the *Bargais* and the *Guſſeins*, who travel about armed, and in troops of ſome thouſands. Theſe two orders are ſworn enemies; and whenever they meet, bloody combats enſue. During my ſtay at Surat, a little army of theſe Fakirs encamped near the city. The government did not like their viſit; and

would

would permit them to enter only in ſmall numbers.

The ſtories of the ridiculous penitence of the Fakirs are well known. Their fanaticiſm has not yet become cold; and there died lately at Surat one of theſe madmen, who had lived ſhut up in a cage for twenty years, with his arms conſtantly raiſed above his head.

CHAP. VIII.

Of the Perſees.

At Bombay, at Surat, and in the vicinity of theſe cities, is a colony of ancient Perſians, who took refuge in India, when their country was conquered by the Mahometan Arabs, eleven centuries ſince. They are called Perſees. Being beloved by the Hindoos, they multiply exceedingly; whereas their countrymen in the province of Keman are viſibly diminiſhing under the yoke of the Moſlem Perſians.

They are a gentle, quiet, and induſtrious race. They live in great harmony among themſelves, make common contributions for the aid of their poor, and ſuffer none of their number to aſk alms from people of a different religion. They are equally ready to employ their money and

and credit to ſcreen a brother of their fraternity from the abuſes of juſtice. When a Perſee behaves ill, he is expelled from their communion. They apply to trade, and exerciſe all ſorts of profeſſions.

The Perſees have as little knowledge of circumciſion as the Hindoos. Among them, a man marries only one wife, nor ever takes a ſecond, unleſs when the firſt happens to be barren. They give their children in marriage at ſix years of age; but the young couple continue to ſeparate, in the houſes of their parents, till they attain the age of puberty. Their dreſs is the ſame as that of the Hindoos, except that they wear under each ear a tuft of hair, like the modern Perſians. They are much addicted to aſtrology, although very little ſkilled in aſtronomy.

They retain the ſingular cuſtom of expoſing their dead to be eaten by birds of prey, inſtead of interring or burning them. I ſaw on a hill at Bombay a round tower, covered with planks of wood, on which the Perſees lay out their dead bodies. When the fleſh is devoured, they remove the bones into two chambers at the bottom of the tower.

The Perſees, followers of the religion of *Zerduſt* or *Zoroaſter*, adore one God only, Eternal and Almighty. They pay, however, a certain worſhip to the ſun, the moon, the ſtars, and to

fire.

fire, as viſible images of the inviſible divinity. Their veneration for the element of fire induces them to keep a ſacred fire conſtantly burning, which they feed with odoriferous wood, both in the temples, and in the houſes of private perſons, who are in eaſy circumſtances. In one of their temples at Bombay, I ſaw a fire which had burnt unextinguiſhed for two centuries. They never *blow* out a light; leſt their breath ſhould ſoil the purity of the fire.

The religion of the Perſees enjoins purifications as ſtrictly as that of the Hindoos. The diſciples of Zerduſt are not, however, obliged to abſtain from animal food. They have accuſtomed themſelves to refrain from the fleſh of the ox, becauſe their anceſtors promiſed the Indian prince who received them into his dominions never to kill horned cattle. This promiſe they continue to obſerve under the dominion of Chriſtians and Mahometans. The horſe is by them conſidered as the moſt impure of all animals, and regarded with extreme averſion.

Their feſtivals, denominated *Ghumbars*, which return frequently, and laſt upon each occaſion five days, are all commemorations of ſome part of the work of Creation. They celebrate them not with ſplendour, or with any particular ceremonies; but only dreſs better during thoſe five days,

days, perform ſome acts of devotion in their houſes, and viſit their friends.

Not having had opportunity to make any continued train of obſervations on the manners and religion of the Perſees, I muſt refer the reader to the memoirs ſubjoined by *Mr Anquetil du Perron* to his tranſlation of the *Zendaveſta*, or ſacred book of *Zoroaſter*. It is well known that this learned Frenchman went to India of purpoſe to ſtudy the language and religion of the Perſees.

The diverſity of opinions and manners among the inhabitants of India is inconvenient for Europeans, who cannot have countrymen of their own for ſervants; which is the caſe with almoſt all foreign merchants. An European, who has none but natives of the country in his ſervice, if he ſhould wiſh to eat a hare and bacon, would find it no eaſy matter to procure theſe diſhes. The Hindoo would not bring them to him, for he dares not touch a dead body; nor the Perſee, becauſe the hare is an unclean animal; nor yet the Muſſulman, for he dares not touch ſuch diſhes.

NOTES TO VOL. II.

NOTE A. p. 5.

I KNOW not if we ſhould find a complete detail of the hiſtory of Arabia of ſuch importance as may at firſt be imagined. Their local circumſtances ſeem to have given a degree of permanency to the character of the inhabitants of this country; in conſequence of which, the hiſtory of one or two centuries may be fairly eſteemed equal to the hiſtory of the whole period of their national exiſtence. Yet, as it ſeems probable that many of the circumjacent countries have received their firſt ſupplies of population from Arabia; it were, on this account, indeed, a deſireable object to trace the progreſs

progreſs of their colonies, and the circumſtances which excited among them the ſpirit of colonization. The Sabæans were probably a powerful nation in Arabia; and hiſtory relates, that Melek-Yafrik, one of their Monarchs, conducted the colony which firſt occupied the north-weſtern diviſion of Africa.

NOTE B. p. 7.

SOME valuable information concerning the Arabians in the eaſtern parts of Africa may be ſeen in Bruce's travels; a book which I am happy to agree with the moſt reſpectable Reviewers, in conſidering as one of the moſt valuable preſents that any traveller has for a long while made to the Britiſh Public.

NOTE C. p. 8.

To Ludolff, Lobo, and eſpecially to Bruce, I muſt refer the reader for the hiſtory of Abyſſinia.

NOTE D. p. 10.

BAILLI, late Mayor of Paris, in his Hiſtory of Aſtronomy.

NOTE E. p. 11.

PERHAPS the reader of Colonel Vallancey's writings may be perſuaded that theſe inſcriptions found at Perſepolis, and in the interior parts of Arabia, are in the Ogham character of the old Iriſh.

NOTE F. p. 12.

THESE remarks are ingenious. But, from the tenor of Sacred Hiſtory, it ſhould ſeem that the origin of the Jews is not leſs ancient than that of the Arabians. They are both from the ſame ſtock, and are collateral branches.

NOTE G. p. 13.

EVERY reader will here think of the Hiſtorical Diſquiſition concerning India, with which the firſt Hiſtorian of the preſent age has lately favoured the world, in addition to his other works. The different channels through which the trade between Europe and Aſia was ſucceſſively carried on, are there ably traced; and the effects pointed out which its fluctuations produced upon the intermediate countries.

NOTE H. p. 13.

There is very little probability, indeed, that any confiderable number of the Arabians were ever converted to Chriftianity. They have always been chiefly idolaters, or Mahometans.

NOTE I. p. 14.

Perhaps the Caliphs might have been more fuccefsful in fubjugating their fellow-countrymen, if Syria, India, Egypt, and Spain had not prefented more inviting fcenes of conqueft and of empire.

NOTE J. p. 20.

The Mahometan religion was introduced among the Moors nearly about the middle of the feventh century. The Moors, defcendents of thofe Sabæans, who had anciently fettled in that part of Africa, were fubdued and incorporated with the victorious Moflems. Ever fince that period, paftoral tribes of wandering Arabs have occupied Mount Atlas, and a confiderable extent of the north-weft divifion of *Africa*.

NOTE K. p. 39.

For an account of the rites and ceremonies of the pilgrimage to Mecca, I muſt refer the reader to *Recueil des Rits Ceremonies du Pelerinage de la Mecque ; par M. Galland.—A Amſterdam*, 1754.—A moſt curious little work, which Galland has tranſlated from the Arabic, and which I once intended to tranſlate from the French, and inſert here.

NOTE L. p. 89.

See the Elder Pliny's account of Arabia in Book VI. of his Natural Hiſtory.

NOTE M. p. 92.

It is folly to ſuppoſe that any literary art can make progreſs among the Mahometans, while deſpotiſm, indolence, and ſuperſtition, the great enemies of literary improvement, continue to maintain their ground among them.

NOTE M. p. 107.

One cannot read ſuch an account as this, without reflecting with pleaſure, that the ſuperior

rior activity and science of the Europeans have enabled them to engross the commerce of the universe.

NOTE N. p. 116.

MASKAT enjoys advantages of situation, which, under an enlightened government, might render its native inhabitants among the most enterprising and the richest merchants in the world.

NOTE O. p. 140.

HANWAY, and the travellers in Persia, may be consulted for the history of Nadir-Shah.

NOTE P. p. 203.

IT should seem, from what is here related, that the Arabians, notwithstanding the simplicity of their modes of life, are little less fantastic in their point of honour than our duellists of Europe.

NOTE Q. p. 205.

THE comparison is indeed fair and natural; and, after all the contests which have been agitated concerning the primary modes of government,

ment, the patriarchal has undoubtedly been the next after the paternal. By the *paternal* I mean the government of a Father over his Children; by the *patriarchal*, that of a Head over a Family of relations.

NOTE R. p. 230.

THE uſe of this *Buſa* or *Bouza*, is one proof, among innumerable others, that mankind have been, in all ages, and in all ſtates of ſociety, paſſionately fond of fermented liquors. To what naſtineſs has not this taſte occaſionally prompted them?—Witneſs their uſe of *Kava* and *Koumiſs*.

FINIS.